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CHURCH TEACHING FOR SUNDAY SCHOOLS

A COURSE OF

SUNDAY SCHOOL LESSONS

ON THE

CHURCH CATECHISM

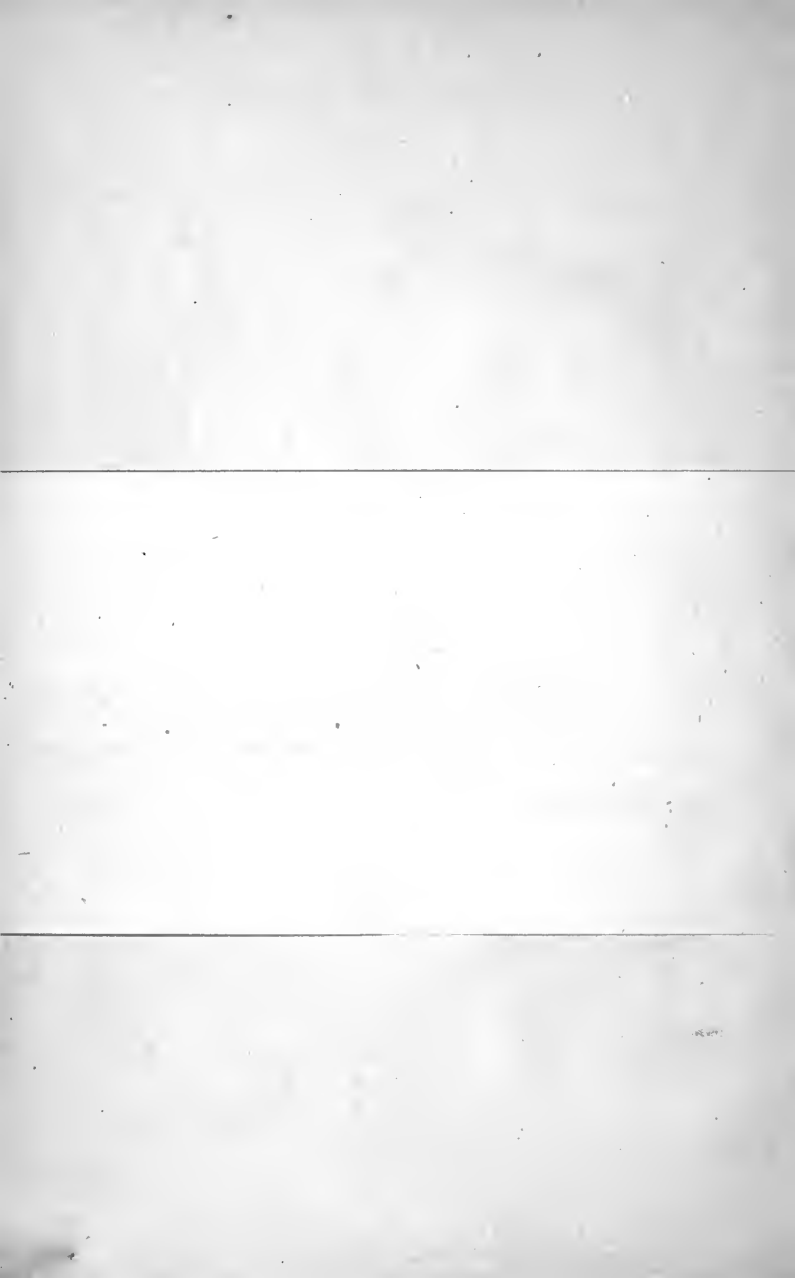
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LONDON

NATIONAL SOCIETY'S DEPOSITORY

BROAD SANCTUARY, WESTMINSTER



CHURCH TEACHING FOR SUNDAY SCHOOLS

A COURSE OF

SUNDAY SCHOOL LESSONS

ON THE

CHURCH CATECHISM

BY THE

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VICAR OF SCULCOATES, HULL

LONDON

NATIONAL SOCIETY'S DEPOSITORY

BROAD SANCTUARY, WESTMINSTER



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SUNDAY SCHOOL LESSONS.

LESSON I.

THE LITTLE CHRISTIAN.

TO BE READ.—St. Matt. xviii. 2-14.

TO BE LEARNT.—St. Mark x. 14.

HYMN.—‘*Thine for ever ! God of love.*’

SKETCH OF THE LESSON.

Strange-looking men sometimes seen in the streets—dark skins—some black—queer dresses. What do we say they are? Foreigners. [Illustration: *Exhibition in London. Men of different races there.*] One man we call an Egyptian. Why? Comes from Egypt. [Persian, Arabian, Japanese. Where from?] These names tell us something about them.

But different religions in the world as well as different nations. Some people called *Buddhists*. Why? Followers of Buddha. Some *Mahomedans*. Why? Called, you see, after the name of their master. So are we. Our name? *Christians*. Why? We are followers of—scholars of our Lord, *Christ*.

I. A LITTLE CHRISTIAN.

See when our Lord's followers first called by this name. Acts xi. 26. A sort of nickname at first—a name of ridicule. Yet now we are proud of it. [Illustration: *Soldier or sailor—his uniform—his flag—proud of it—will not have it insulted. Why not? An insult to his Queen and country.*] Christians have a King. Who? A flag. What? [Illustration: *A large building—cross on the roof—we know it is a Christian temple—no cross on a Mahomedan mosque.*] The Cross the Christian sign. (St. Matt. xvi. 24. 1 Cor. i. 18.)

Are *children* Christians?—our scholars, even the infants? Why? Because their parents Christians? No. Better reason than that? Christians a large family.

How the father loves his little ones! So does God our Father. Think of our Lord taking the little child in His arms and setting him in the midst of the disciples. (St. Matt. xviii. 2.) Loved to have them round Him. (St. Mark x. 14.)

Repeat—‘Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God.’

Our Lord has a special way in which He makes each one separately His own—makes each one a Christian. See what that is.

II. HOW A CHRISTIAN IS MADE.

What is that large stone basin near the Church door? Font. See what happens there. Baby brought by friends. All stand round the font. Clergyman comes; choir perhaps too. Certain prayers. All in the Church join. At length the clear pure water poured on the child—certain sacred words said. [What? ‘*I baptize thee,*’ &c. St. Matt. xxviii. 19.] The child is now —? *Christened*. Belongs now to —? Is now a little Christian. One of Christ’s little ones. Taken into our Lord’s loving embrace. Some say a bright angel told off to be its guardian. (St. Matt. xviii. 10.)

III. WHAT A CHRISTIAN IS TAUGHT.

Ever seen a young plant put in the garden? What does gardener expect? That it will grow. Then must have water, sunshine, &c. Must be cared for, looked after. So must little Christian.

Why do children go to school every day? To learn. Made fit to go out into the world. Made intelligent, sensible men of. So the little Christian to be taught, educated; made a good Christian *man* of. [Illustration: *Sapling becomes by-and-by a stout oak.*] The Clergy—Sunday-School teachers—parents tend the little Christian—teach him—train him ‘in the way he should go.’ (Prov. xxii. 6.) See now what they teach him.

1. What he ought to know.

Does the child remember its Baptism? Why not? Was only an infant. Did not know what a great blessing was being given to it. This one of the first things the

child to be taught. Must know all about his Baptism—that he is a little Christian—that God is his Father, loving and caring for him. Must know that he was taken to church—put into the arms of our Lord Jesus Christ—put on His livery—belongs to Him. Must learn that his Godparents spoke for him—promised for him that he should grow up a good Christian.

2. What he ought to believe.

Many wonderful things in the world for this baby to see as it grows up—beautiful flowers, trees, sunsets, rainbows. Sees father, mother, brothers, &c. Sees how they love him—how kind they are. But he is to be taught about many things he cannot see. Told about the great God above. Taught how He loves us all—how He sent His Son from heaven to be one like us, to die to save us—how—

*Repeat—‘ He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood.’*

Other things too we are taught to believe which the Bible tells us about. (2 Tim. iii. 15.)

3. What he ought to do.

But the baptized child has his life—a journey—before him. [Illustration: *Traveller setting out. Must start in right direction. Must know the way—be guided by the sign-posts, &c.*] So the little Christian to be guided—told how to do—where to go. He has a Leader. Who? Our Lord. Then what is child expected to do? *Follow.* (1 Thess. i. 6.) Taught how to live—how to put his feet into his Lord’s footprints.

Ever seen child in mother’s arms? How carefully she tends him! The Church the little Christian’s mother. Watches over, tends, teaches him.

See how the Church provides for us English Christians. Teaches us ‘what to know and believe’ in the *Church Catechism*. Tells us (1) all about our own Baptism, then (2) about our Faith, then (3) about God’s laws, (4) about the way to pray, and then (5) about the two great Sacraments of the Church. [Illustration: *Foundations firmly laid—walls built—rafters in—house complete by-and-by.*] So the Catechism gives the foundation truths of our

religion. Let us see that we understand it all. Our Lessons this year to help us. Then we can build safely upon a good foundation. (St. Matt. vii. 24, 25.)

[*Questions on the Lesson.*—What is a Christian? When were we made Christians? How were we baptized? What sacred words were said to us? Who brought us to the Font? What is the next duty of the Church? In what way is the Church our mother? Whose footsteps does she teach us to follow? How does the Church teach English children what to know and believe and do? Mention some of the things which the Church Catechism teaches us.]

NOTES FOR JUNIOR CLASSES.

A little baby at home. Everybody loves him. But loved by One greater than father or mother. Who? The great God above. Sees from heaven this new-born baby.

I. HOW A CHILD IS MADE A LITTLE CHRISTIAN.

Font at Church. Who standing round? Baby there. Prayers. Clergyman takes baby. Pours clear pure water. Hear what he says:

Repeat—‘I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.’

One there at the Font, though we do not see Him. Our Blessed Lord loves that child—has taken him into His own arms—makes him His.

Repeat—‘Suffer the little children to come unto Me, and forbid them not.’

II. HOW THE LITTLE CHRISTIAN IS TAUGHT.

How good to be made a little Christian—put into Christ’s arms! [Think of poor heathens.]

But see infant in a few months. How it has grown! Ah! Been fed. So soul to be fed. By-and-by child will be able to understand—about his Baptism—about God—about our Lord—about being good. So must be taught.

[*Picture a traveller. Face set right. Sign-posts noticed. Pushes on. On the way home.*] The Church shows her children the right way. The *Church Catechism* helps them to know what is right and true—points them homewards—helps them to understand God’s truth.

Remember—we are Christians—belonging to our Lord Jesus Christ.

NATIONAL SOCIETY.]

SUNDAY SCHOOL LESSONS.

LESSON II.

THE CHRISTIAN NAME.

Q. What is your name?

A. N. or M.

Q. Who gave you this name?

A. My Godfathers and Godmothers in my Baptism.

TO BE READ.—St. Luke i. 57–66.

TO BE LEARNT.—St. Luke ii. 21.

HYMN.—‘*I was made a Christian.*’—(Children’s Hymn Book, 287.)

NOTES.

1. N. or M. From the Latin Service Books, N. standing for *nomen*, a name, N.N. (abbreviated into M.) for the plural.
2. Surname—the name over and above the Christian name.

SKETCH OF THE LESSON.

A class round a teacher. Teacher wishes to call the attention of one boy, what does he do? Calls out his name. An old scholar thought of—has left the school a long time—how does teacher make children know which he means? Mentions his name. The name that by which a person is *known*.

I. MY SURNAME.

A family—father, mother, sisters, brothers. Each of course has separate name. But one name common to all. Whose? The father’s. Suppose a new baby born. Has a name at once—inherits it—i.e., the family name—e.g., Smith, Wilson, Johnson.

Formerly its *other* name the only one—the family name given to tell one Thomas or John from another—e.g., Thomas the *Smith*, John the *Walker*, William the *Harper*. This family name the Surname—was *added on* to the other.

II. MY CHRISTIAN NAME.

What is the first question in the Catechism? Does it ask after my surname? Which then? My *Christian*

name. Easy to see why. The Catechism deals with me as a Christian.

1. When it was given me.

Names sometimes given by God on solemn occasions. Abram called *Abraham*. (Gen. xvii. 3-7.) Jacob called *Israel*. (Gen. xxxii. 28.) Simon called *Cephas* (St. John i. 42) by our Lord. What an important event the naming of St. John Baptist! (St. Luke i. 59-63.) And of our Lord! (St. Luke ii. 21.)

A solemn occasion when child's name is given. Becomes something new—what he was not before—so has a new name. Has become a Christian, so his new name is his ——? (Christian name.)

2. Who first called me by it?

Child handed to the clergyman by Godparent. '*Name this child.*' Then clergyman calls it by its name and baptizes it. This the name the Church knows me by—she really gave it to me—so this Christian name the one the Catechism inquires about.

But cannot I have a Christian name without being baptized? Not really. May have a name given me—written down in the country's register—but not really a *Christian* name—not given me in the Christian way.

III. WHAT MY CHRISTIAN NAME SHOULD REMIND ME OF.

If Christian name given on a solemn occasion—a religious occasion—then it should not be a foolish one. Some names have a special meaning. See what '*Samuel*' means. (1 Sam. i. 20.) '*Asked of God.*' Theodore—gift of God. A good thing to take as Christian names the names of good people—God's saints in old and in later times, *e.g.*, James, John, Mary, Agnes, Helen, Edward, &c.

Now see what my Christian name should remind me of.

1. That I belong to a Master.

I am a Christian—belong to——? Have put on His livery. (Gal. iii. 27.) My Christian name reminds me of my Master. Tells me of my privileges. My surname tells me of my earthly parents. My Christian name shows me that I am one of God's children. Let me never forget it.

2. That I have to serve Him.

If I am a Christian, I must behave like one—or what

will my Master think of me? And what will others *think of my Master?* [Illustration: *Scholar bringing discredit on his school. Son bringing shame on his family—disgracing father's name.*] I must remember Whose I am—and my 'high calling'—and try to be worthy of it. (2 Thess. i. 11.)

Repeat—'Walk worthy of the vocation wherewith ye are called.' (Eph. iv. 1.)

3. That He knows me by name.

An army. Vast body of men. Has a general. General gives orders to the body. Sees them as a mass. Does not know each soldier. The Church an army. But each soldier known by his name—cared for by God. My Christian name should remind me of this. The Church made up of single persons. I am one. [Illustration: *The Eastern shepherd looking into the faces of his sheep. Knows each one. Calls it by its name.*] So our Lord knows each one of us—'callesh His own sheep by name.' (St. John x. 3.) So I speak to Him *for myself*. Believe He is looking down upon me as I pray to Him.

4. That my name is written in His Book.

Suppose we joined a society—what would the secretary do? Write our names in a book. Enrol us among the members. My Christian name reminds me that I have been enrolled in Christ's society. See where the names of the members are written. (Heb. xii. 23.) 'In heaven.' (See Phil. iv. 3.)

Repeat—'The Church of the first-born which are written in heaven.'

But how if the name not found there at last? Suppose a boy expelled from school, what does superintendent do in the Register? Cross out his name. Just what may happen with our names. Some blotted out of the Book of Life. (Rev. iii. 5; xx. 15.) May this not be our fate! May we have at last the 'new name' which God shall give to the faithful! (Rev. ii. 17; iii. 12.)

My Christian name then has much to teach me.

Repeat—'I must, like a Christian,

Shun all evil ways,
Keep the faith of Jesus,
Serve Him all my days.'

[*Questions on the Lesson.*—How many names have we? Why is the first called the Christian name? Why the other the surname? When did Jewish children receive their names? Mention some occasions when God gave names. Of what Master should the Christian name remind us? How may I disgrace my name and Master? In what way is our Lord like the Eastern shepherd? In what Book are our names written? What will happen if we are not faithful?]

NOTES FOR JUNIOR CLASSES.

A family—brothers, sisters. Suppose you wanted to speak of some one of them to me—how should I know which? Would tell me his (her) name. John, Mary, or Martha.

One name belonging to them all—their father's—(Instance.) Their surname. What the other name? The Christian name.

I MY CHRISTIAN NAME.

Why a *Christian* name? Given at a solemn time. When I became a Christian. [*Picture a Baptism—child handed to clergyman—name given.*]

Repeat—'I was made a Christian

When my name was given,
One of God's dear children
And an heir of Heaven.'

This the name the Church knows me by. Not a real Christian name if not given in Holy Baptism.

II. WHAT MY CHRISTIAN NAME REMINDS ME OF.

If I am a Christian Who is my Master? Christ.

1. It reminds me Whose I am.

[*Servant in livery. Whose livery? Master's.*] So Christian wearing Christ's livery. How if he disgrace it? Let me be a good servant.

2. It reminds me that my Master loves me.

Does He care for *me*, among so many Christians? Yes. Took me by myself—put me into His Church. [*Teacher cares for EACH SCHOLAR.*]

Repeat—'He calleth His own sheep by name.'

My name written in God's Book. May it never be blotted out because of my sin! [*Child's name crossed out of School Register.*] Let me be faithful.

SUNDAY SCHOOL LESSONS.

LESSON III.

THE CHRISTIAN COVENANT.

Q. Who gave you this name ?

A. My Godfathers and Godmothers in my Baptism, &c.

Q. What did your Godfathers and Godmothers then for you ?

A. They did promise and vow three things in my name, &c.

TO BE READ.—Heb. viii.

TO BE LEARNT.—Exod. xix. 5.

HYMN.—‘*Christ, Who once amongst us.*’

NOTE.

The institution of sponsors is of great antiquity, reaching back almost to the times of the Apostles. They are called ‘sponsors’ because they *promised* or *answered* for us. (Latin, *spondere*—to promise.)

SKETCH OF THE LESSON.

Men sitting round a table—paper read over—each signs it at the foot. See what it is called. An agreement. Why? Because each agrees to do what the paper states. [Illustration: *Landlord and tenant.*] Another word which means the same as agreement. Often used in the Bible. ‘*Covenant.*’ (Gen. ix. 11.) Used to make us understand better God’s dealings with mankind.

I. THE OLD COVENANT.

One nation God’s special people in ancient times. Which? Jews God’s ‘chosen’ people. (Deut. vii. 6.) The old covenant—

1. Made with the Jews.

Who was their great forefather? (See St. John viii. 33.) Abraham. You remember his leaving home at God’s call. A covenant made with him then. Renewed again and again. (Gen. xvii. 7.) Abraham to become a great nation. This nation to serve God—God to bless them. Were they faithful always? [Illustration: *Agree-*

ment continually broken by one side. Agreement no good. Will be torn up.] How long-suffering God was!

But this old covenant made not only for Jews' sake—for *ours too*. How can this be? The old covenant—

2. To give way to a Better.

God's blessings not to be only for the Jews—His loving eye on all mankind. [Illustration: *Beautiful gardens and park—railed and fenced out—at length thrown open to all who wish to enjoy them.*] So God's gifts for Gentiles as well as Jews. 'The wall of partition' broken down. Jewish Church becomes the Catholic Church. Greater blessings now than the Jews had.

Repeat—'A better covenant, which was established upon better promises.' (Heb. viii. 6.)

II. THE NEW COVENANT.

Did God care for children under the old covenant? Yes. (Gen. xvii. 10.) The little Jewish boys taken into the covenant at eight days old. Surely our little ones not worse off than these! So we admitted into covenant with God when we were baptized.

1. What God did for us. [*'Wherein I was made,' &c.*]

Notice the Godmother at a child's baptism. To whom does she hand the baby? To the clergyman. Clergyman takes it into his arms. A picture of what God is doing with it. Receives it into His embrace.

Repeat—'There it was they laid us,
In those tender Arms,
Where the lambs are carried
Safe from all alarms.'

What a wonderful thing life is! [*Compare a stone with an insect or bird.*] Child has one sort of life from the first—but now another sort of life given to it—is 'born again' (St. John iii. 5)—born into another family—put into the Church.

Repeat—'Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings.' (Eph. i. 3.)

All these blessings through One Who died for us. Who? More about these blessings in the next few lessons.

2. What we promised. [*'They did promise and vow three things,' &c.*]

But more than one side to a covenant. We have seen what God's part is. We, too, have a part in this great Covenant of Holy Baptism.

Father gives child a home—loves him—cares for him—provides for him. What will child do? Behave like a grateful child—look up into father's face—love what father loves—hate what father hates—be a good son.

This what we undertook when we were baptized. Promised to turn our back upon sin—upon all that is at enmity with God.

Then if father speaks to child—tells him something—will he doubt his word? No. Trusts him. Believes him. Knows it is for his good that he should be told this by his father, and that he should believe it.

God has told us much about Himself—our souls—our future. This good for us to know. Because it is God's truth we must believe it. This another thing promised in our baptism.

Does child do just as he likes at home? No. Another's will to be remembered. Whose? Father's. Child to obey his father's will.

Here another promise. God has given us some rules for our lives. Baptized child to have them always in mind—try to keep them. (St. John xiv. 15.)

Our side then of the covenant is :—We undertook—

1. To renounce—what?
2. To believe—what?
3. To keep—what?

But we were only infants when we were baptized. Who spoke in our name? Our God-parents or sponsors. Answered as though we were answering. Are we trying to keep our part of the covenant? Remember how good God has been to us—how good He still is. Thank Him for our blessings. [We might have been born among heathens.] Try to live as His baptized children should.

[*Questions on the Lesson.*—What is a covenant? With what nation did God enter into covenant? With what ancestor did God make a covenant? How has this come to be spoken of as the *Old Covenant*? When were we admitted into the *New Covenant*? At what age were Jewish boys admitted into covenant with God?

What blessings did God give us at our baptism? Who spoke in our name? What did they promise on our behalf? What is our duty?]

NOTES FOR JUNIOR CLASSES.

Think again of a baptism. Font—parents—clergyman. Who speaks for baby when questions asked? Godfathers and Godmothers. Something like entering into an agreement. [*Written agreement—bargain—signed—each says, 'I will do this.'*] God is doing great things for this child. Child to promise something on his part. Agreement—Covenant.

I. GOD'S COVENANT WITH THE JEWS.

Much about Jews in Bible. Why? God's own people. Took them from the rest of the world as specially His own. Made a covenant with them.

Did God care for Jewish children? Yes. Took them too into the covenant.

But better times coming. God loved Gentiles as well. Sent His dear Son. All nations can now come into God's favour.

II. GOD'S COVENANT WITH US.

Picture clergyman taking child. Think! One greater than he there Whose Arms really receive the child. God.

Happy child!—now God's child—in His arms—one of His Church. Made—

Repeat—‘A member of Christ, the child of God,’ &c.

But something for us to do. Be His good children—love, serve, obey Him. [*Child undutiful—having his own way—grieving father.*]

Repeat answer—‘They did promise and vow,’ &c.

Are we trying our best?

Repeat—‘If we keep our promise,
 Made Him at the Font,
 He will be our Shepherd,
 And we shall not want.’

SUNDAY SCHOOL LESSONS.

LESSON IV.

A MEMBER OF CHRIST.

'My Baptism;

Wherein I was made a member of Christ.'

TO BE READ.—1 Cor. xii. 12-27.

TO BE LEARNT.—St. John xv. 5.

HYMN.—'Members of Christ are we.' (C. H. Bk. 191.)

SKETCH OF THE LESSON.

Ever been at a meeting of Temperance Society—Band of Hope—Guild? Fresh names written in register at close of meeting. What names? Of persons who are joining. Are becoming ——? Members. Society made up of members. Each member *a part* of it.

[Repeat 2nd answer in Catechism.] 'Wherein I was made,' &c. Then were you not *born* a member of Christ? No. *Made*. When?

I. WHAT IT IS TO BE A MEMBER OF CHRIST.

Member—a limb, a part. Surely some wonderful meaning in such solemn words! Bible will tell us. Speaks of baptized Christians in several ways which will help us to understand it.

1. The Body and the Limbs.

Our hands, arms, feet—what do we say they are? Limbs—members of our body. The baptized, members of Christ's body. (Eph. v. 30.) But what body can we mean? (See Col. i. 18.) The Church His body. Often called His *mystical* body—because its members are united to their Lord in a mysterious way, which we cannot understand.

Repeat—'By one Spirit are we all baptized into one body.'

Which part of our body thinks, guides, directs our movements—controls our hands, feet, &c.? The head.

So our Lord the head of this great body the Church. (Eph. i. 22, 23.) No life or power in the limbs if not connected with the head.

2. The Vine and the Branches.

Another figure used by our Lord to make all this clearer to us. (See St. John xv. 1-6.) Ever seen a tree—branches growing out from the stem—green—beautiful? Many branches—large, small—some greener and more flourishing than others. Are any of these green boughs growing apart from the trunk? No. A picture of Christ and His ‘members.’ He is a vine—His children its branches.

3. The Temple and its Stones.

A grand church built. Of what? Stones. Each stone goes towards making up the beautiful building. This a figure too, used by Holy Spirit, of the ‘members of Christ.’ The Church a temple—each baptized one a stone built into it—a living stone. (1 Peter ii. 4-8.) [Illustration: *What would happen if stone decayed? Removed.*] (See also Eph. ii. 20.) Who then the corner-stone of this great Church? Jesus Christ Himself.

II. THE BLESSINGS OF A MEMBER OF CHRIST.

1. If I was *made* a member of Christ, I was not one *before* my Baptism. [Illustration: *Stone lay far away till brought and built into the Cathedral.*] A gift and blessing mine which I had not before. One of Adam’s sinful family—now put into the family of the second Adam. A wild olive—now grafted into a fruitful, good tree. (Rom. xi. 24.) [*Explain grafting—branch of one tree joined to stem of another—becomes part of other tree.*]

2. Cut off a branch of a tree. What will happen? Branch withers—dies—why? Will it do to tie it on to the stem? No. Must have the sap from the stem running through it. Just so with the members of Christ—the branches of the Vine. All our life from our Lord—we are joined to Him—‘by one Spirit’ baptized into His body. This mysterious life—the gift of the Holy Spirit—the sap that runs through all the branches, making them bear fruit. (Gal. v. 22.)

3. Suppose hand crushed or badly hurt—would the head feel and know of it? Whole body made ill? How is

this? Sympathy in the body. So we know our great Head feels for us—cares for His weakest member. Saul of Tarsus persecuting the Christians was regarded as persecuting our Lord. (Acts ix. 4.)

And surely one 'member of Christ' will sympathise with others—love them—help them—pray for them!

Repeat—'Whether one member suffer, all the members suffer with it.' (1 Cor. xii. 26.)

III. THE DUTY OF A MEMBER OF CHRIST.

1. Must be loving and charitable and sympathising. He is one of the great body of Christ's people—will try to show 'brotherly love' to all.

2. Must live as a member of Christ. Sometimes apt to forget that he is a member of Christ. Would keep him from many a sin if he would call it to mind. Should remember that his body is the 'temple of the Holy Ghost.' (1 Cor. vi. 19.)

3. Must watch too. Is often in danger. [Illustration: *Dead branch on a tree. Why dead? Sap not flowing. Cut off from the stem.*] So it is possible for a member of Christ to be cut off from life. A bough expected to bear fruit. How if Christian bear no fruit? What will happen? (See St. John xv. 6.) Will be cast forth.

See the gardener with his knife. What is he doing? Pruning. Good sometimes. More fruit in consequence. So God sometimes prunes the branches of the Vine. Sorrow, trial, difficulties, all made good for us. Some day we shall see the reason of it all.

Remember then—(1) We are members of Christ. (2) We must abide in Him—remain united to Him.

Repeat—'Abide in Me, and I in you.'
'Without Me ye can do nothing.'

[*Questions on the Lesson.*—What is a member? What is the Church called in the New Testament? What, then, is the meaning of 'a member of Christ'? Who is the Head of the Church? What use did Christ make of the figure of the Vine? How are we like branches? When are branches cut away from the tree? What lesson does this teach us? What does St. Paul call the Church? What are the baptized in this Temple? Why must the Christian be watchful?]

NOTES FOR JUNIOR CLASSES.

My hand, tongue, foot, what are they? Limbs. Parts of my body—'members' of it. [*Guild or Society. Members. Each a part.*]

I. MADE A MEMBER OF CHRIST.

Child *made* member of Guild. Then was not before. So child not 'member of Christ' before Holy Baptism.

1. The Body and its Members.

Christ's body—the Church. Child now part of that. [*Limb shares in life of body.*] So child in life of Church. United to our Lord in a wonderful way.

Repeat—'By one Spirit are we all baptized into one body.'

2. The Vine and its Branches.

Vine—branches green and living. Why? Sap flowing. So we, branches of the True Vine. This to make us understand our being 'members of Christ.'

II. LIVING AS MEMBERS OF CHRIST.

[*Life of a branch—where from?*] Our life from our Lord. Suppose branch flourishing. What expected? Fruit.

Suppose branch severed. What will happen? Will die. Cast forth. Useless. Sin cuts us off from our Lord's life. Let us watch.

Repeat—'Abide in me and I in you.'

Repeat—'Members of Christ are we,
He is our living Head,
That henceforth we should ever be
By His good Spirit led,
In the same narrow path
Our Lord and Saviour trod—
The path that leadeth by the Cross
To glory and to God.'

SUNDAY SCHOOL LESSONS.

LESSON V.

THE CHILD OF GOD.

'Baptism; wherein I was made . . . the child of God.'

TO BE READ.—Gal. iii. 23—iv. 7.

TO BE LEARNT.—1 John iii. 1.

HYMN.—'Children of the heavenly King.' (C. H. Bk. 223.)

NOTE.—The children should observe particularly that it is not
'a' but 'the child of God.'

SKETCH OF THE LESSON.

A home. Children round the table. Who sitting at the head? His name borne by them all. How they all look up to him—love him—do as he tells them! He is their father.

I. HOW WE BECAME GOD'S CHILDREN.

A home sometimes terribly sad. Blinds down. Chair at head of table vacant. What the matter? Father dead. But we have another Father. He never dies. Who?

1. We are His by Creation.

The world—sun—stars—how wonderful! Mountains, rivers, trees, insects, all from the same Hand. (Col. i. 16.) Life how mysterious! All from Him. God our Creator.

Repeat—'It is He that hath made us and not we ourselves.' (Ps. c. 2.)

God then our Father because He made us—gave us our being.

2. We became His by Adoption.

But why brought to Him specially? Why brought to the font to be made 'the child of God'? Ah! We belong to the great family of mankind—Adam's race. (And see 1 Cor. xv. 22.) 'In Adam all die.' Inherit Adam's sinful nature. Adam's race ruined. Then we ruined unless we get help. [Illustration: *Children of slaves are slaves too.*] But God good to us. Made a way to help us.

Took us for His own. Sent His Incarnate Son to save us. (St. John iii. 16.) For His sake takes us. Makes us 'members of Christ'—and as Christ is His Son—then what follows? We are His sons too, as we are joined to Christ in a wonderful and spiritual way.

Repeat—'Beloved, now are we the Sons of God.'
(1 John iii. 1.)

[Illustration: *Orphan or street Arab. Rich man takes him—clothes, feeds, provides for him—makes him his heir. He adopts him.*] This what God has done for us. This why God 'sent forth His Son'—loved us—wished to rescue us—gave us 'the adoption of sons.' (Gal. iv. 4, 5.)

II. WHAT OUR FATHER DOES FOR US.

Suppose our father far away—that we never hear from him—never helps us. Might almost as well be orphans. Our Father not like this. Very near to us. A little child can speak to Him. [*Child on his knees saying 'Our Father.'*]

1. His Love for us.

Showed His love to us in bringing us to Holy Baptism—putting us into His family—adopting us. Looks on us differently now. We are 'in Christ.' He looks on us as in His Son. A reconciled Father. No longer looks on us as 'children of wrath.' How tenderly a father watches over the life of his son—guides him aright—grieves when he goes wrong! So God looks from heaven upon His children. (Ps. ciii. 13.)

2. His Provision for us.

Look at this infant. If it is to grow, what must it have? Food—shelter—clothing, &c. Who provides this? So our heavenly Father provides for the souls of His children. Provides for our bodies, too. Like the fowls of the air, we depend on Him for our sustenance. (See St. Matt. vi. 26, 31–33.) But souls provided for by God. To be fed with His truth—sheltered in His Church. His 'Word and Sacraments' the food upon which the soul to be fed.

But child often in danger. Disease may attack it. Others may lead it into harm. Then will want help and protection. Just what the Christian needs. Often tempted to go wrong—often feels weak. Yet Father at hand—His strong arm ready to hold—to protect. Temptation

never too strong if we fly to 'our Father' for help. (1 Cor. x. 13.)

3. His Correction of us.

Ever seen a stonemason at work? Why these blows with his mallet? The stones cut and shaped—made fit for their places. So our souls need shaping. Often need the chisel—rough places to be made smooth. This what the Father's correction to do—sickness, trouble, &c.

Child sometimes punished at home. Sent from the table—not allowed to go with father, &c. Is this because father has taken a dislike to the child? No. Loves it as much as ever. Punishes it *because* he loves it. So God loves those He corrects. (Heb. xii. 5–10.)

III. WHAT OUR FATHER EXPECTS FROM US.

Look again at the home—father, mother, children. See what father does for children. Surely they have a duty. What?

1. Love.

This what our Father expects. Surely we shall be happy to be in His presence—speak to Him—think of Him often. How ungrateful if we ignore Him! What will He think of those that hate Him—hate goodness—despise God's gifts.

And if we love our Father—shall surely love all His family—remember we are all brothers. (1 Pet. iii. 8.)

2. Obedience.

Another way in which we shall show our love. Father's will obeyed. For fear of punishment? No. Because it *is* His will. [Illustration: *Dutiful child pleased to do this or that—knows it is father's wish.*] Let us remember then—we are children of God and so should be loving and obedient.

Repeat—'Art Thou my Father? Let me be
A meek, obedient child to Thee;
And try in word and deed and thought
To serve and please Thee as I ought.'

[Questions on the Lesson.—In what way are we all God's children? In what other way are Christians God's children? To whose ruined race do we all belong? Why is our Lord called the Second Adam? What do you mean by adoption? When were we made sons of God by adoption? How does God show His love for us? What is God's correction of us for? What does our Father expect from His children?]

NOTES FOR JUNIOR CLASSES.

Little child crying in the street. What the matter? Lost! Questions asked it. 'Who are you? Where do you live?' Tells father's name. How happy to be at home under father's care!

I. THE FATHER.

Our home. Who at head of table? Our father. We bear his name. But another Father. Who?

1. He created us.

Beautiful world—stars—trees—birds, &c. God the Father of all. Made *us* too. So 'our Father' in this way.

2. He adopted us.

[*Child ragged, poor. Nobleman takes it. Calls it his own. Gives it his home.*] Adopted child of nobleman. This what God did for us in Baptism.

Repeat—'Beloved, now are we the sons of God.'

II. THE CHILD.

Think of child at home. Who works for it? finds it food? home? protects it? sends it to school? Why? Father loves child. What will child do in return?

1. He loves his father.

Surely what God's children will do. Our Father so loving and good—always near—never dies—so forgiving and tender.

2. He obeys his father.

How if child disobedient—grieves father? Surely cannot really love him. If we love our Father we shall obey Him, do as He wishes, *e.g.*, shall love our brothers. [*Family. Children loving each other.*]

Repeat—'Love as brethren.'

Do we always behave like loving children of 'our Father'?

Repeat—'Lord, Who hast made me Thy dear child,
And loved me tenderly,
Oh hear me when I come to own
My many faults to Thee.'

NATIONAL SOCIETY.]

SUNDAY SCHOOL LESSONS.

LESSON VI.

AN INHERITOR OF THE KINGDOM.

'Baptism, wherein I was made . . . an inheritor of the kingdom of heaven.'

TO BE READ.—St. John iii. 1-13.

TO BE LEARNT.—Col. i. 12, 13.

HYMN.—'The Church's One Foundation.'

SKETCH OF THE LESSON.

Think again of a little street-boy taken by rich man—adopted. (What does this mean?) What a beautiful home he has now! His 'father's' love shown in many ways. But how if the rich man dies? Is the boy cast adrift again? No. Provision has been made. He is the heir. Comes into the property.

So in our Baptism we are adopted as God's children. Now see what follows.

Repeat—'And if children, then heirs, heirs of God and joint-heirs with Christ.'

What is a kingdom? Who rules over it? Has its sovereign, subjects, laws, &c. We at our Baptism made inheritors of a kingdom. What kingdom? This 'kingdom of Heaven' has its King—its laws, &c. Who is our King? (1 Tim. vi. 14, 15.) Our Lord Jesus Christ. His kingdom is His Church. This the kingdom He came on earth to found. We, part of this kingdom—subjects of our King.

I. OUR PRESENT PRIVILEGES.

Many centuries ago exclamation sometimes heard—'I am a Roman citizen.' (Acts xxii. 25-29.) Was the Roman ashamed of it? No. Proud of it—claimed his Roman privileges. So may the baptized Christian claim his privileges. He is citizen of a grander empire than Rome. Let him never forget this. (Col. i. 13.)

Suppose—the heir to—. Is he in possession of the property now? No. Expects to be some day. But

Catechism says we are '*inheritors*.' Something then in our possession now.

What privileges does the rich man's adopted son enjoy at once? Has a good home—shelter—food—father's love and care, &c. So the Christian has many gifts from his Father—entitled to many privileges. The Church his home. His Father has placed him in safety in it. He must grow up a loving, wise son—must learn all about his Father, his home, how he is to conduct himself, what his Father expects. Then what will he need? Teaching. The Church provides all this. Puts God's Word into his hands—teaches him God's truth. (2 Tim. iii. 15.)

Ever seen a river? How green and fertile its banks! [Illustration: *The Nile turning into fertile country what would have been desert.*] So into the Church God sends a stream of grace and blessing. What a privilege to touch this stream, to be brought into contact with it! Confirmation, *e.g.*, one way of touching the stream of grace. Some of us perhaps looking forward to this blessing.

Think of a happy home—the father—the children. Children happiest when their loving father present. How glad when he comes from work! How they crowd round his knee! So God's children love to be near Him. He loves them to come. (James iv. 8.) In the home of the Church God's children draw nigh to Him in special ways. What a great privilege to draw nigh to Him in Holy Communion!

These some of the privileges of God's kingdom—Christian instruction, Christian sacraments and worship, Christian burial, &c. We are citizens of Christ's kingdom on earth, so are entitled to share its blessings.

II. BLESSINGS TO COME.

When does the heir come into possession? When the father dies. But our Father never dies. Yet an inheritance ours to which we look forward. (1 Pet. i. 4.)

Repeat—'**An inheritance incorruptible and undefiled, and that fadeth not away.**'

Where is this inheritance to be? In heaven. Our King there now. Has taken possession of His kingdom. Rules it now. Some day we shall 'see the King in his beauty.' (Isa. xxxiii. 17.) Shall 'reign with Him.' (2 Tim. ii. 12.) The Church here is '*militant*,' fighting, struggling,

often hated and opposed. But there the Church to be 'triumphant,' victorious—its enemies subdued.

*Repeat—'And the great Church victorious
Shall be the Church at rest.'*

What a glorious kingdom! See what we learn about it in Rev. xxi. 4, 27. No sin, no suffering, no tears, no death there. A wonderful inheritance! Yet we made heirs to it in Holy Baptism!

But will all those who are baptized secure this inheritance? Why not? [Illustration: *Suppose adopted son turns out badly, what may happen? Father may disown him. He may lose the inheritance after all.*] So the baptized may fall away—prove bad children—lose their inheritance—have their names blotted out of the King's Book. This possible. (See Rev. iii. 5.)

Two things then for us to remember.

1. *We cannot expect to have the privileges of the kingdom if we are not made citizens of it.*

What are we made in our Baptism, 'Members of ——? Children of ——? Inheritors of ——?' We enter into Christ's society in Christ's own way. Cannot expect the privileges of the Society if we do not belong to it. [Illustration: *Sick Club or Friendly Society. Only members can expect sick pay.*] Church deals with us all as members. [Burial Office used only for the baptized.] But as members we must be faithful to her laws. How many break her rules—seem to care little for her privileges!

2. *We cannot hope for the future blessings of the kingdom if we do not use our present privileges.*

Sad fate to lose our inheritance at last! Whose fault will it be? Our own. Suppose child sets out to ——. Face set in right direction. What reason can there be if he does not reach ——? Must have gone out of the way—or not pushed on, sat down by the road side. Our duty to press forward—use the helps God has given us—follow in the footsteps of our Master—keep our eye on Him and on the glory awaiting us. (2 Pet. i. 10.)

*Repeat—'For we shall surely stand
There at our Lord's right hand,
Heaven is our fatherland,
Heaven is our home.'*

[*Questions on the Lesson.*—What is an heir? If the Christian is a child of God what else will he be? When were we made inheritors of the kingdom of heaven? Who is the King of this kingdom? What is this kingdom also called? What privileges do Christians enjoy in the Church? Why is the Church here called the Church Militant? What will it be in heaven? What do we know of the life in heaven? Will all the baptized secure this inheritance? Why not? What must we be here to be sure of our inheritance in heaven?]

NOTES FOR JUNIOR CLASSES.

Child taken from the gutter—washed—clothed in clean dress—rich man makes her his own child. Where does he take her? Think of her new home—beautiful house—servants, &c.—surely she will try to love her father!

I. OUR HOME HERE.

Christian child—a 'child of God'—when made? Then a home for us? Yes. Just what God gave us. The Church our home. [*What we expect at home—father's love—food—shelter—family happiness.*] So Christian many good things in the Church. God blesses him in many ways (Confirmation)—is near to him.

II. OUR HOME IN HEAVEN.

Bible speaks of a brighter home still—beautiful city—shining streets—dazzling throne—a mighty, loving King. Where?

Think this home ours too! When we were baptized a place set apart for us. This home made ours.

Repeat—'I go to prepare a place for you.'

Who said this? He on His throne watching us lovingly now.

Should we not like to reach our home? Then we must use our home properly here—love our Master—serve Him faithfully. None enter there with spotted robes. Must be cleansed. How? Think of our Lord's welcome to us.

Repeat—'Well done! good and faithful servant.'

SUNDAY SCHOOL LESSONS.

LESSON VII.

THE CHRISTIAN SOLDIER.

TO BE READ.—Eph. vi. 10–20.

TO BE LEARNT.—1 Tim. vi. 12.

HYMN.—‘*Soldiers of Christ, arise.*’

SKETCH OF THE LESSON.

Band heard in the distance. Tramp of marching men. Red coats. Who are they? Soldiers. English soldiers. Then for what country are they ready to fight? Each country has its army. Different uniforms. Different flags. Yet soldiers’ work the same everywhere—to fight.

I. THE SOLDIER’S ENLISTMENT.

Young soldier visiting his home at ——. (*Mention town or village.*) How smart he looks! How long has he been a soldier? When was he made one? When he——? Enlisted. Then put on uniform—joined a regiment—began to ‘serve the Queen.’

We all belong to an army. Whose? The Church, the army of our Lord Jesus Christ. When did we enlist? At our Baptism. Then ‘put on Christ.’ (Gal. iii. 27.) Put on His uniform. Signed with the Sign of the Cross. Is an English soldier ashamed of his uniform—of his flag? No. Proud. [Illustration: *Soldiers dying in defence of their colours.*] So Christians ready to stand up for their King—their Church—their Faith. The Cross the Christian’s colours.

II. THE SOLDIER’S DUTY.

What is that carried by a soldier in his hand or over his shoulder? Gun. What is that by this soldier’s side? A sword. Why do they carry guns and swords? They have to fight. Then the Christian soldier to fight? Yes. To fight for his King. Fight manfully under His banner. (See *Baptismal Office.*) This told him when he enlists.

Repeat—‘Fight the good fight of faith.’ (1 Tim. vi. 12.)

Think, then, of what our King expects of His soldiers.

1. To be Loyal.

English soldier ready to fight for his country and sovereign. What should we call him if he went over to the enemy? A traitor. If orders given, what does soldier do? Obey. [Illustration: *Storming party—pushing on—obey orders though death almost certain.*] These the sort of soldiers our King wants. Men who love Him—obey Him under all circumstances. [Illustration: *Napoleon at the head of his men—trusted, believed in by them—their enthusiasm stirred.*] What enthusiasm the old saints and missionaries of the Church had for Jesus Christ their Leader! Would go anywhere—do anything for Him—were loyal to Him. This the loyalty He asks us for.

*Repeat—***‘Go forward, Christian soldier,
Beneath His Banner true;
The Lord Himself thy Leader,
Shall all thy foes subdue.’**

But can children be loyal soldiers of Christ? Yes. A place for us all in the Church, Christ’s army. This army has its Head—its officers—its orders. Every enlisted soldier to take his part in the fight—be loyal—trust the love and wisdom and power of his Leader. (Phil. iv. 13.)

2. To be Brave.

Terrible difficulties sometimes for soldiers to overcome. Suppose they ran away—what should we call them? Cowards. How disgraced! What a discredit on the army itself! This not the kind of soldiers a country wants. Wants brave men.

Our Lord wants brave soldiers too. Firm, strong, determined in their fight against what is wrong. (1 Cor. xvi. 13.) Not an easy fight. Many a blow aimed at them. Many a wound received. Much suffering and hardship perhaps to undergo. But see what is expected of the soldier of Christ. (2 Tim. ii. 3.)

*Repeat—***‘Endure hardness as a good soldier of Jesus Christ.’**

Now let us see why Christ’s soldiers have to fight. What is the battle about?

1. *Defending the Kingdom.*

Our King has His enemies. His Church bitterly hated. (Shall speak of these enemies in next Lessons.) His

work opposed. Tares sown among the wheat. (St. Matt. xiii. 27, 28.) What need for brave, loyal, good soldiers of Christ!

Another way the Kingdom of Christ attacked—His soldiers tampered with—enemy tries to make them desert—tries to make them dissatisfied with their service. Christ's soldiers tempted to think His service hard—false promises held out to them. Enemy tries to make them believe Satan's service the happiest. Sometimes enemy tries to make Christian soldier believe that his King does not care for him. What ought Christian to say? (See Job xiii. 15.)

But another sort of work for the Christian soldier.

2. *Extending the Kingdom.*

Soldiers' work sometimes to leave their own country—go out to foreign land—carry war into enemy's country. This what Christian soldiers also to do. Attack Satan's dominions. Strongholds to be pulled down. (2 Cor. x. 4.) What strongholds of sin in the world—drunkenness, lying, cheating, profanity, wickedness of every sort! The Church to wage warfare against them—conquer the territory for Jesus Christ.

Are we fighting for our Leader? God expects it of us. The youngest child may do something—if only to show how he loves his Master—and how he tries to serve Him.

But does soldier fight as he likes—leave the ranks—go behind a hedge or wall and fire as he pleases? No. Fights in the ranks. Obeys orders. So the Christian soldier remains in the ranks—marches in line—obeys Church's rules. Sometimes his work to lie still quietly and patiently. [Illustration: *Men ordered not to fire—but lie down for a time—keep in readiness. They do good service perhaps after all.*] A little invalid, perhaps, inclined to think, 'What can I do?' 'How can I fight?' Not her work, perhaps, to be in the forefront—but she can pray, send messages to our Leader, encourage others by her love and devotion.

And in this warfare weapons will be wanted. Provided by God. See what they are. (Eph. vi. 14–17.) Let us be good soldiers—use our weapons well.

[Questions on the Lesson.—When is a man made a soldier?

When did we enlist into Christ's army? What is a soldier's duty? Who is our Leader? What duty do we owe to him? What may every good soldier of Christ expect to have to endure? Who is the enemy of Christ's kingdom? Mention some ways in which the enemy tempts the Christian soldier. Against what does the Church wage constant warfare? If not able to be in the forefront of the battle, what good work can even a child or an invalid do? Mention some of the armour of a Christian soldier.]

NOTES FOR JUNIOR CLASSES.

An old soldier—ribbons flying from his hat—young man with him—by-and-by young man puts on a red coat. Quite smart. What has happened? Young man enlisted. A soldier now.

I. A CHRISTIAN SOLDIER ENLISTING.

This young man enlisted perhaps in the street—but an enlistment often *in Church*! This soldier not Queen Victoria's. Whose? Jesus Christ's.

Repeat—‘A good soldier of Jesus Christ.’

No uniform like Queen's soldiers—yet the King knows His own soldiers. Each marked with His sign. What sign? Cross on brow.

II. A SOLDIER FIGHTING.

Look at soldier. His sword and gun. What for? Fighting. Christian soldier to fight.

1. He fights for his King.

Soldier does not fight on *any* side—fights for his own king and country. So we to fight for God—for what is good—against wickedness.

2. He fights his best.

What sin in the world! Our King has enemies, crafty and strong. Then His soldiers must stand up for Him. Must be brave! Not run away. Not be ashamed of their King. Fight hard against what is bad. [*Soldier after battle—his wounds—his medal.*] Our King knows which of us is fighting well.

Repeat—‘Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Going on before.’

SUNDAY SCHOOL LESSONS.

LESSON VIII.

FIGHTING AGAINST SATAN.

'They did promise and vow . . . that I should renounce the devil and all his works.'

TO BE READ.—St. Matt. iv. 1-11.

TO BE LEARNT.—1 Pet. v. 8.

HYMN.—'Christian, seek not yet repose.'

NOTES.

1. To '*promise*' refers to an undertaking before men; to '*vow*' means solemnly to promise before God.
2. '*Renounce*.' To 'give up,' though commonly used in explanation, is too weak an expression. '*Renounce*' means to break off utterly from, to have nothing whatever to do with.

SKETCH OF THE LESSON.

When a soldier enlists is he told what enemy he will have to fight? No. Does not know where he may be sent. But when Christian soldier enlists, his enemies pointed out. He is to fight manfully against three great enemies. Our Lessons just now about these enemies.

We have seen what God did for us at our Baptism. Now think of our part in the covenant. What was the first promise made on our behalf? That we should ——? *Renounce* (something). What is it to renounce? [Illustration: *Man a drinker and gambler—all kinds of evil companions and evil ways—at last sees what harm he is doing—alters—hates his old ways—tries to draw others from them. We say he has 'renounced' them.*] To renounce—to give up utterly—have nothing to do with.

'First that I should renounce' ——? The first enemy of my soul then is ——?

I. SATAN—GOD'S ENEMY.

Wonderful beings round God's throne—often sent on errands to earth—who are they? Angels. (Ps. ciii. 21;

Heb. i. 14.) But these, *good* angels. Then are there some angels not good? Yes. Who is the chief of these evil angels? (St. Matt. xxv. 41.) Satan once a good angel—but lost heaven through pride and rebellion. (Jude 6.) How he hates God! Hates all good things—tries to ruin all that is good. Allowed by God, for some mysterious purpose, to have much power in the world. See what he is called in St. John xii. 31, ‘The Prince of this world.’ The enemy of God.

II. SATAN OUR ENEMY.

If Satan hates God what will he think of God’s people? Hates them too. Hates to see Holy Baptism. Hates to see the sacred sign put upon the brow. Why? The Cross the sign of a victory over him. Who won it? Our Lord Jesus Christ. (Heb. ii. 14.) The sign too of the baptized being Christ’s—bound to fight against sin and Satan’s kingdom.

1. How he attacks us.

If Satan hates God’s children how will he show it? Will try to do them harm—try to make them like himself.

(1) *He seeks to deprive us of good.* Good seed sown in a field—will grow if let alone—birds sometimes scratch it up. This like what Satan does. (St. Mark iv. 15.) Takes word out of our hearts—tries to keep God’s light from us. [Illustration: *Suppose shutters put to in daylight—sun’s rays shut out—dark in the room.*] Soul like this darkened room if God’s light shut out. This what Satan likes to see—tries his best to separate us from God.

(2) *He tries to lead us into evil.* Ever known a child afraid to meet his father—ashamed to look him in the face? What can be the reason? Something has come between the child and his father. Child has offended. So, sin comes between us and God—separates us from Him. (Gen. iii. 8.) This why Satan tries to lead us into it. Led our first parents into sin. Is always tempting us now to displease God. Certain special ways in which Satan tempts us. Certain sins specially the ‘works of darkness.’ (Eph. v. 11.) Pride. (1 Tim. iii. 6.) Hatred and lying. (St. John viii. 44; Acts v. 3) Unbelief. (2 Cor. iv. 4.) Envy. (St. James iii. 14–16.) How pleased Satan to see the little rising feeling of envy or pride in a child’s heart! Thinks he shall soon have that child as one of his servants!

2. How we are to meet him.

A lion at large—fierce—dangerous. How cautious we should be!—careful to keep out of his way. (1 Pet. v. 8.)

Repeat—‘Your Adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour.’

(1) *We must watch.*

The lion not always in the high road—often behind a thicket—in some unlikely place. He will bound upon us if we are not watchful. Comes very stealthily sometimes—often comes in innocent shape. (2 Cor. xi. 14.) Comes as ‘an angel of light.’ Sometimes whispers in our ear, ‘Only this once—it will not much matter’—‘father will perhaps never know’—‘you need not be so very particular.’ How carefully we ought to watch Satan’s approach!

(2) *We must resist him.*

But our crafty enemy must not have his own way. Christ’s soldier must fight manfully against him—resist him. (St. James iv. 7.)

Repeat—‘Resist the devil, and he will flee from you.’

Face him boldly—do not dally and play with his temptation—remember you serve under the banner of the Cross. One weapon our Lord used against him. A sword. What sword? (See Eph. vi. 17.) Another piece of armour which stands us in good stead. (Eph. vi. 16.) Satan soon flies—when the ‘shield of faith’ and the ‘sword of the Spirit’ are used against him.

(3) *We must seek the help of our Champion.*

There has been One on this earth Who vanquished the Tempter. Who? When? ‘To destroy the works of the devil’ was what He came on earth to do. (1 John iii. 8.) Then if we are ‘members’ of Christ, we must fight against His enemy. And He will help us. Many saints have vanquished the evil one in the strength of their Master. So may we. They seem to encourage us in our struggle.

Repeat—‘Hear the victors who o’ercame,
Still they mark each warrior’s way,
All with one sweet voice exclaim,
Watch and pray.’

[*Questions on the Lesson.*—What do you mean by ‘renounce’? Whom did we promise to renounce in our Baptism? What was

Satan at first? How did he lose heaven? Whose enemy is he? Why does Satan hate Christians? How does he try to do them harm? Why does he try to make them sin? Mention some of the special 'works of the devil'? Why does the Bible compare Satan to a lion? As he is crafty, what must we do? What else besides watch? In Whose strength must we resist him?]

NOTES FOR JUNIOR CLASSES.

Soldiers marching to battle. They fire in yonder direction. Why? The *enemy* there.

I. OUR GREAT ENEMY.

If Christians, soldiers, they have an enemy. Strange powerful enemy in the world, though we cannot see him. Who? Satan. Hates God. Then if we are God's children, will he like us? No. If he hates us what will he try to do? Hurt us.

Repeat—'There's a wicked spirit
Watching round you still,
And he tries to tempt you
To all harm and ill,'

[*Child offended father—ashamed to look him in the face.*]
Satan tries to make us offend God. Tries to make us do wrong.

II. HOW WE OUGHT TO FIGHT HIM.

Dangerous enemy. Then we must take care! [*Lion roaming at large—how dangerous!*] Satan like this. But often comes slily—whispers evil into our ears. This is temptation—he is trying to lead us into sin.

1. We must be watchful.

Keep a sharp look-out. Beware of the first steps down hill. Sin a slippery path. Do not listen to Satan's whispers.

Repeat—'Watch and pray.'

2. We must be strong.

One once who conquered Satan—drove him away—could not be tempted to sin. Who? Jesus Christ our Master. We, 'members of Christ.' So we can conquer Satan too. He will help us. [*Soldiers have swords, &c.*] So we have weapons. God's word—the 'sword of the Spirit,' the 'shield of faith.' Safe if close to our Master's side.

SUNDAY SCHOOL LESSONS.

LESSON IX.

FIGHTING AGAINST THE WORLD.

'The pomps and vanity of this wicked world.'

TO BE READ.—St. Mark x. 17-31.

TO BE LEARNT.—1 John ii. 15, 16.

HYMN.—'Oft in danger, oft in woe.'

NOTES.

1. *Pomps*.—Pomp, literally a procession; hence the word came to mean outward show, ostentatious display.

2. *Vanity*.—(Observe not '*vanities*') literally 'emptiness.' Hence it means whatever is unreal, hollow, worthless.

SKETCH OF THE LESSON.

Ever heard of giants? What are they? Strange old stories sometimes told of terrible giants—bloodthirsty and cruel. Yet these giants often slain.

Three enemies of our souls like three giants—spreading ruin and death on their path—attacking the Christian soldier day by day. These giants our deadly enemies—and we are bound to make war against them. What are their names? The World, the Flesh, and the Devil. Last lesson about one. Which? Now let us think of another of these giants—the World.

I. WHAT WE MEAN BY THE WORLD.

Who made 'the world'? What world do we mean by this? The grand mountains—lovely valleys—flowing rivers—green fields—beautiful flowers—bright sunshine—the clouds and stars? Is this the 'wicked world'? (See Gen. i. 31.) This pronounced 'very good.'

How busy the world of men! Look at a great city. Like a hive of bees. Men hard at work—earning their bread. Some busy here, some there, some enjoying themselves. Children bounding happily along—playing in the schoolyard or at home. Does this work, this active life, this

simple pleasure make the world 'wicked'? No. God wishes men to be busy (1 Thess. iv. 11). Likes to see His children happy.

Suppose however men too busy to think of God—or too much occupied in enjoying themselves to care for God—their 'world,' a world without God. [Illustration: *A fog over a place—dark—why? Sun's light shut out—men surrounded by, living in the fog.*] How many men living in a world from which God is shut out! This, the 'wicked world.' The 'World' in the Catechism means whatever is making us forget God—whatever keeps us from Him.

II. WHAT THE DANGERS OF THE WORLD ARE.

What have we to renounce belonging to this wicked world? Its pomps and vanity.

Imagine a grand procession—splendid horses and trappings—beautiful dresses—magnificent scene. All this sometimes spoken of as 'pomp.' Why? Because it is for show—intended to attract notice. But if a thing be only for show it is not likely to be worth much. Much gilt perhaps and tawdry finery about it. The 'pomps' of the world then the world's glory—not really worth much though it may make people notice us.

Ever seen a bubble? May have bright colours, look very well for a moment—but how soon gone! Hollow, empty, goes to nothing. This like some of the things in the world for which men neglect God. Mere emptiness. This what is meant by the 'vanity' of the wicked world.

Now let us see where we shall be likely to be in danger from this pomp and vanity.

1. The World's cares.

Man working hard—thinks of little else. Perhaps wants to be rich—wants to be in high office—wants men to praise him. Many other things which make men anxious, eager, and worried. How often in the midst of it all forget God altogether! [Illustration: *Man spending his time in raking straws together* ('Pilgrim's Progress'). *What a waste of time!*] So men foolish to let the world's cares, anxieties, business come between them and God. This world only for a time (1 Cor. vii. 31).

Repeat—'The fashion of this world passeth away.'

How sorry our Lord once to see a young man's heart set upon his 'possessions'! (St. Mark x. 21-23). The world was keeping his heart from God.

2. The World's pleasures.

How many men drawn from God by the pleasures of the world! Sinful pleasures often. But perhaps some pleasure, not in itself wrong, makes a man selfish, self-indulgent, forgetful of God. Then what must be done? He must renounce it. Not good for him.

How attractive Satan tries to make the pleasures of the world! Some people almost intoxicated by them—give themselves up to them—live for them—'Lovers of pleasures more than lovers of God' (2 Tim. iii. 4)—never give a thought to God—leave Him out of sight. Let us have no amusements which our Lord would not have joined in. Do not let the world have the first place in our hearts. This what St. John means (1 John ii. 15).

Repeat—'Love not the world neither the things that are in the world.'

III. HOW THE WORLD MAY BE OVERCOME.

The world a giant enemy—slays many souls—I must fight it. If I am a friend of it see what follows, James iv. 4. I am an enemy of God!

How am I to overcome the world? By going out of it—forsaking its business—living in a cave all by myself? See St. John xvii. 15. God calls most of us to a busy life in the world. But see what He tells us in Rom. xii. 2.

Repeat—'Be not conformed to this world.'

Though in the world, I must not imitate worldly people—those who think only of this world. I must remember Whose I am. A member of Him Whom the world hated. (St. John xv. 18.) Is He really my master? Do I believe in Him?—love Him? Then I can 'overcome the world.' (1 John v. 5.) He will give me power.

Are the cares and anxieties of the world great? See what I must do. (1 Pet. v. 7). Cast them on God. Am

I enjoying God's good things in the world? Let me use them well. Keep my soul unspotted (St. James i. 27).

[*Questions on the Lesson.*—What is the next enemy of our souls? What belonging to the world have we to renounce? What do you mean by pomps? What is the meaning of vanity? When are the cares and business of the world dangerous to the soul? What makes riches dangerous? Why does Satan make the world's pleasures attractive? Are all pleasures sinful? When do harmless enjoyments become dangerous? How did the world treat our Lord Jesus Christ? How may Christians overcome the world?]

NOTES FOR JUNIOR CLASSES.

Giants. Their power. Our souls have giants to fight against. We renounce——? (*Last Lesson*). Another giant to speak of to-day.

How beautiful the world—sky—stars—flowers, &c.! Yet we speak of the 'wicked world.' What makes the world wicked? Wicked people.

I. THE WORLD TEMPTING US.

Ever seen a gilt toy? What the gilt for? To make it showy—make people look at it. Some things in the world like this gilt—no real good—all outside show. (Pomps.) [*Conceited people—fond of praise—fond of being noticed. Proud people like to be thought rich and grand.*]

Ever seen a bubble? Colours bright. Looks pretty. Bursts. Many of world's pleasures no better. (Vanity).

World very busy. Work, enjoyment. How if people care more for this than for God! How if they forget the next world!

Repeat—'Set your affections on things above.'

II. HOW TO FIGHT AGAINST THE WORLD.

What good is a bubble? Soon bursts. Cannot last. This world like a bubble. How foolish to think too much of its work and pleasures!

[*Giant slain in fight.*] So this giant can be overcome. Remember we are Christ's. Put ourselves in His care. Fix our eyes on Him. He will help us to conquer the world.

SUNDAY SCHOOL LESSONS.

LESSON X.

FIGHTING AGAINST THE FLESH.

‘The sinful lusts of the flesh.’

TO BE READ.—Rom. vi. 12–23.

TO BE LEARNT.—1 Cor. ix. 26, 27.

HYMN.—‘*Be Thou my Guardian and my Guide.*’

NOTE.

‘*Lusts*’ formerly meant desires or wishes, whether good or bad. (See Ps. xxxiv. 12, Prayer-Book.) Hence the adjective ‘sinful’ is prefixed.

SKETCH OF THE LESSON.

Imagine soldiers guarding a fortress. Why such a keen look-out kept? Enemy may appear in some unlooked-for direction. Watch kept at every point. Our soul in danger. Must keep an eye on her enemies. Have her weapons ready. (1 Cor. xvi. 13.)

We have spoken of two giant enemies of the soul. What were they? Now must think of a third. We are to ‘renounce—the sinful lusts of the —?’

I. THE ENEMY WITHIN.

The other two enemies outside of us—this enemy we take about with us—always our companion. [Illustration: *Fortress has to be guarded against assaults from outside foes. But what if an enemy in the garrison? A traitor.*] A traitor often more dangerous than open enemy. May let in outside enemies. Works slyly, stealthily.

What a wonderful thing life is! Look at an animal—eating, drinking, sleeping, &c. How does it know when and what to eat? Has instinct to tell it. We have life like this animal. Have bodies and appetites. But have a sort of life which animals have not. A higher life than mere animal life. Then which should be master of the other—the higher nature or the animal nature? the Spirit or the Body? The higher to rule the lower. This lower

animal nature called '*the Flesh.*' (Rom. viii. 12, 13; xiii. 14.)

But did not God make our bodies?—give us our animal nature with all its appetites and passions? Yes. Then nothing wrong in these appetites themselves. But God likes to see us use them aright. Our higher nature to regulate and control them properly. [Illustration: *Horse driven with a rein. Suppose left to gallop on anyhow. What mischief!*] Suppose men let their animal nature be master—then *worse* than animals, because instinct keeps *them* right. Worse than 'brute beasts.'

II. THE ENEMY TO BE FOUGHT.

The Flesh a terribly dangerous enemy. How is this if God gave us this animal nature? Ah! Man not what he was when God made him. What has happened? See Rom. v. 12. [Illustration: *A beautiful instrument or machine—has a wrench—thrown out of gear.*] Man like this instrument. Sin has twisted, warped his nature. The body which God gave him has become a snare to him—tries to get the upper hand—leads him astray—makes him forget that he is more than a mere animal.

How many souls 'the Flesh' has slain! Think of the drunkard—the glutton—the slothful—the self-indulgent. Men leading wicked, bad, selfish lives. How important to fight against this terrible enemy—keep our lower nature in its proper place! (1 Cor. ix. 27.)

Repeat—'I keep under my body, and bring it into subjection.'

III. THE WEAPONS TO FIGHT HIM WITH.

1. Avoid occasions of sin.

Some enemies to be met, faced boldly. Some temptations to be grappled with. But this enemy often best dealt with by avoiding him as much as possible. Our evil nature tempts us in very subtle ways. Best to avoid all occasions likely to be tempting. (Prov. iv. 15.)

Sin's path very slippery here. Soul easily goes down hill. Beware of early steps. Temptation will often come—'Oh, this will not much matter.' 'You need not be so strict.' But let us keep firm. How God likes to see the young heart pure and good—and turned towards heavenly things! See what St. Paul says about those who

are 'carnally minded,' i.e. care only for their bodies and bodily enjoyments. (Rom. viii. 6.) Suppose some bad companion tries to lead us wrong—what should we do? Stand firm—give him up.

Repeat—'My son, if sinners entice thee, consent thou not.'

2. Avoid idleness and self-indulgence.

Suppose watchman grew careless—slept. What might happen? Enemy or thief might get in. So we should do well to be active. Idleness a great opportunity for Satan. He uses it too. [Illustration: *Vessel full to the brim. No room for more.*] The best remedy for bad thoughts, &c., to fill the mind with good thoughts. God likes us to be busy, industrious. Shall not then think so much of ourselves. Shall not be so likely to be self-indulgent.

But good for us to make efforts to be master of our bodies. [Illustration: *Restive horse—curb pulled tight—why? To keep him well in hand.*] So we must discipline ourselves—learn to deny ourselves. One way of self-denial often practised by good men in old times. What? (See Acts x. 30; xiv. 23.) Church still advises us to fast—deny ourselves. All to help us to 'subdue the flesh to the spirit'—to 'keep under our body.' [*Collect for 1st Sunday in Lent.*]

3. Remember Whose we are.

Our very bodies belong to our Master. [Illustration: *Man puts his seal on his goods. What does it mean? They are his.*] So we Christ's (1 Cor. vi. 19, 20). Our bodies temples of His Spirit. Then how holy we should keep them!

Repeat—'Know ye not that your body is the temple of the Holy Ghost?'

At our Baptism we 'put on Christ' (Gal. iii. 27), the 'new man' (Eph. iv. 24). What then are we to 'put off'? (See Col. iii. 9.) The 'old man.' Crucify the 'flesh' (Gal. v. 24)—renounce 'the sinful lusts of the flesh.'

Repeat—'The world, the flesh and Satan dwell
Around the path I tread;
O save me from the snares of hell,
Thou Quickener of the dead.'

[*Questions on the Lesson.*—What is the third enemy we have to renounce? Why may the flesh be likened to a traitor? What do you mean by 'the flesh'? What should control and rule our lower nature? Are our animal appetites in themselves wicked? When do they become so? How came our lower nature to be such a temptation to us? How is it often best to deal with this temptation? What sin frequently leads men into sins of the flesh? What help does the Church recommend? Whose temples are our bodies? What effect ought this thought to have over our conduct?]

NOTES FOR JUNIOR CLASSES.

Enemy attacking. What does soldier do? Fight. Drive him back. Satan and the world often attack us. But suppose enemy among the soldiers themselves!

I. AN ENEMY WITHIN US.

Another enemy. This time within us—*Ourselves*. God has given us each a soul. What else? A body. Our body wonderful. Sometimes *tired*—what do we want? Rest. *Hungry*—what then? *Thirsty*—what? But body wants watching. Suppose child is lazy, greedy, selfish. Here is the enemy. Catechism calls it—'*the Flesh*.' We must not let the body be our soul's master. Must put to death all bad wishes.

Repeat—'They that are Christ's have crucified the flesh.'

How many destroyed by this enemy! [*Poor drunkards.*] Men who think much of the body—care little for the soul.

II. WHAT WILL HELP US TO CONQUER THIS ENEMY.

[*Curb-rein—why on horse? To keep him in check. Why?*] So body must be kept in check. Good for us sometimes to deny ourselves what we should like.

[*Queen's Palace—why so clean and nice and well looked after?*] Our bodies, Christ's. His Spirit came to live in them at our Baptism. Remember this. How careful then to keep our bodies!

Repeat—'God the Holy Spirit,
Pure, most pure Thou art,
Be Thou ever with me,
Dwell within my heart;
Bid all thought of evil
Far from me depart.'

SUNDAY SCHOOL LESSONS.

LESSON XI.

THE STATE OF SALVATION.

Q. Dost thou not think that thou art bound to believe and to do, as they have promised for thee?

A. Yes, verily; and by God's help so I will. And I heartily thank our Heavenly Father, that He hath called me to this state of salvation through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end.

TO BE READ.—Acts ii. 41-47.

TO BE LEARNT.—2 Tim i. 9.

HYMN.—‘*My God, accept my heart this day.*’

SKETCH OF THE LESSON.

Think once more of a scene at the Font. A little child brought to Holy Baptism. Does the child understand what is going on? Understand the promises, &c.? No. Too young. Do we remember *our* Baptism? Perhaps not. But the Catechism is continually reminding us of it. Asks questions about it. We are old enough now to understand all about the promises, &c., and what our Baptism meant.

I. WHAT I HAVE TO BE THANKFUL FOR.

A happy boy. How bright his face! Something has made him glad. Anxious to say ‘Thank you’ when he has opportunity. Why? Somebody has been good to him—done him some great kindness. So in this answer in the Catechism, I say I am thankful. ‘I heartily thank —?’ Now let us see why.

1. Think how different with me if I had been born in the middle of Africa, of heathen parents! In the Providence of God I was born of Christian parents in a Christian land. Surely this something to thank God for!

2. *Repeat this answer again.* ‘I heartily thank . . . called me to —?’ Then was I not in a state of salvation before? No. [Illustration: *Shipwrecked man in the*

sea. Lifeboat rescues him. He is now in a state of salvation.] So Noah was in a state of salvation in the ark—rescued from the waters of the flood. So Holy Baptism rescues us (1 Pet. iii. 21)—makes us more than mere creatures of God—makes us ‘members of Christ.’ In it we have a ‘new birth,’ are united to the ‘new man’ (Eph. iv. 24) and so, placed in a ‘state of salvation.’ We cannot fully understand all that God did for us in Holy Baptism. What a wonderful Gift that which unites our life mysteriously with our Risen Lord’s! Surely we shall ‘heartily thank’ God for putting us into this ‘state of salvation,’ and try to keep in it.

Repeat—‘According to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost.’ Tit. iii. 5.

II. WHAT I RESOLVE TO DO.

See,—I lift up my hand, my arm. Can you? Yes. You can if you——? (choose). How strange this power to choose! We call it our *will*. [Illustration: *Two roads before me. Shall I go to the right or to the left? I have a choice. I exercise my will. I take this road (or that).*]. This part of the Catechism reminds us of our power of choice. Two roads before us—a right and a wrong one (Deut. xxx. 19). Is a child able to say which he will take? Yes. See what the Question is. [*Repeat it.*] What is the child’s answer? ‘Yes, verily—yes, indeed, *I will.*’ Now let us see what he has resolved.

1. To believe and live like a Christian. He has heard what God has done for him—that He in Holy Baptism made him a ——? What else? And what else? He has heard what God expects of him. Is he ready to do this? Yes. Says, ‘By God’s help I will.’ Think of this every time you repeat this answer.

Repeat—‘Once more we vow the Holy Faith
To keep unstained and true;
Once more we promise unto death
Thy holy Will to do.’

But *why* am I bound to believe and live as a Christian? Let us see.

2. Because of my Baptism. Suppose I had had no godfather or godmother should I have been so bound?

Yes. [Illustration: *An English child—bound to obey English laws—be a good subject of the Queen.*] So I, a member of God's family, must believe and live as one—God gave me grace to enable me. Am bound then to live a Christian life, because I belong to the Kingdom of God's dear Son (Col. i. 12-14). But there is another reason why I am bound to say my 'I will.'

3. Because of the promises made in my name. At the Font some kind friends spoke for me—answered when questions were asked me—promised that I should renounce —? believe —? keep —? Now I am old enough to understand all about it, so I make my resolution for myself. By-and-by shall make it in public—before the Bishop and the Church. When? At my Confirmation.

III. WHAT HELP I SHALL WANT.

If I am placed in a state of salvation, need I take any further trouble? Is there any need for anxiety and care? Oh yes! I must *keep in it*. (St. John xv. 6.) [Illustration: *A boy lost in a forest—found—set on the highway. What must he be careful to do? Keep on the highway. Not wander away, or may never get home.*] We saved from the forest—put on the right way at Holy Baptism. Alas! how many wander away—fall in the wilderness like the Israelites! (1 Cor. x. 1-12).

Repeat—'He that endureth unto the end, the same shall be saved.'

But the way often difficult—sometimes dark—what shall we need? Help, light. Shall never find our way home without it. Cannot continue in this state of safety 'unto my life's end' without God's help. What is this help called? God's grace. How must I obtain it? By asking for it. Will He give it to me? (See St. Matt. vii. 7, 8.) So 'I pray unto God to give me His grace'—to help me—light my path—show me my way—to help me to believe in Him—love Him—obey Him.

But can a child live like this? Yes. Possible for a child to displease God—a child can live also so as to please God. One Holy Life our Pattern. Whose? (St. Luke ii. 52.) He Who came from heaven, died, and rose again to put us into a 'state of salvation' will help us to continue in it. Let us earnestly ask Him.

[*Questions on the Lesson.*—What does the Catechism here say we are bound to do? What do you mean by ‘verily’? What resolution do we make in this answer? For what do we heartily thank our Heavenly Father? What do you mean by a ‘state of salvation’? When were we called to this state? Through Whom is this blessing given to us? Why are we bound to believe and live like Christians? What other reason can you give? Are we sure of being finally saved because we have been baptized? Then what must we strive to do? What help must we obtain if we are to continue in this state of salvation? How may we obtain this grace?]

NOTES FOR JUNIOR CLASSES.

A cry heard—‘Help! Save me!’ What does it mean? Somebody in danger. If in safety would not cry. How if no saving hand near?

I. A STATE OF SALVATION.

Shipwreck. Men in water. Lifeboat receives them. Now in a state of safety. Pull to shore. Quite safe then. What thankfulness!

We thankful to God. Why?

Repeat—‘I heartily thank state of salvation.’

Then in danger before? How happy should be now—put in the way of being saved!

II. HOW WE WERE CALLED TO IT.

A man once put into an Ark. Saved. Who? Noah. God put us into an Ark when we were baptized. Made members of Christ—joined to Him—safe as long as we remain so. [*How if rescued man leaps from the lifeboat?*] Suppose somebody very kind and good to us, what do we do? Thank him. So we thank God for His goodness to us.

III. HOW TO KEEP IN IT.

[*Child lost in the forest—found—set on the way home—told to go straight on—will reach home at last. How foolish to wander out into the forest again!*] So we to keep in the way of safety. But shall wander if God does not help us. What must we do? Ask for His help—his grace.

Repeat—‘Without Me ye can do nothing.’

He will give us light to show us the way. Will you believe and do as a Christian ought? Will you ask Him to help you? Say ‘I will.’

SUNDAY SCHOOL LESSONS.

LESSON XII.

MY FAITH.

Q. Rehearse the Articles of thy Belief.

A. I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; the third day He rose again from the dead; He ascended into Heaven, and sitteth at the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the Body; and the life everlasting. Amen.

TO BE READ.—Acts x. 34–43.

TO BE LEARNT.—Rom. x. 10; 2 Tim. i. 13.

HYMN.—‘*Thou art the Way; by Thee alone.*’

NOTES.

1. The articles—the clauses—from *articulus*, a little joint.
2. The Belief is called also the Creed, *credo* (I believe) being the first word of the Creed in Latin.

SKETCH OF THE LESSON.

What was the Second thing promised in our Baptism? That we should believe. Believe what? [*Quote the Answer.*] What is it to believe? Do we *believe* that two and two make four? No. We *know* that. We believe that a General named Wellington once lived. Why? We have been told so by people we can trust. What have you inside your head that is so busy when you are thinking—that aches and is dull when you are tired? The brain. Did you ever see it? Yet you believe it is there!

Our lesson to-day about this 'believing'—and about some great truths which we believe.

A word often used in the Bible which means this power of believing. What word? If a man believes in God he is said to have ——? *Faith* in Him. (See Heb. xi. 6; St. Mark xi. 22.) But 'faith' another meaning. It means also *that which is believed*. (See Heb. x. 23.) Now turn to 1 Tim. iii. 9; Jude 3; 1 Tim. iv. 1, vi. 10. A little word before 'faith' here—the. 'The faith.' Shall see in this Lesson what this means.

I. THE FAITH REVEALED.

How mysterious the great God above us! His nature—His perfections—His will—His dealings with men and angels—who can tell us all about these things? *Only Himself*. Has He told us? Yes. Has told us many things. (This what makes the Bible the best Book in the world.) Surely important to know what He has said! [Illustration: *A curtain drawn aside—what was hidden by it before, now revealed.*] So God has made a revelation to us. Of the first importance to know what it is.

Many strange religions in the world. Many religions which profess to teach us about our Lord—call themselves by His name. Some take the Bible and try to make out a religion for themselves. Bible made to teach all sorts of contradictory things. Can this be right? No.

But how did the Apostles and first Christians do? (See 2 Tim. i. 13.) Were they left in doubt? No. Had some 'form of sound words.' Had a body of truth which they believed. This was 'the faith.' Had men guessed at it, puzzled till they found it out for themselves? No. (See again Jude 3.)

Repeat—'Contend earnestly for the faith once delivered to the Saints.'

'Delivered' by whom? By God Himself. This what Christians were told to 'hold fast'—not to 'depart from.' Can we alter it as time goes on? Cut out this or that part? No. It is God's. He gave it to us. We dare not tamper with it. The business of the Church to guard the sacred deposit, teach it, teach men to love it.

This faith handed down to us from the very Apostles' time. In what form do we express our faith? The

Creed—the Belief. What do we say when asked to rehearse the articles of our Belief? The Apostles' Creed. Contains in the shortest form the statement of our Faith. These the truths taught by the Apostles. Two other Creeds. What? All teach the same faith. Creeds help me to interpret the Bible. Bible helps me to explain the Creeds

II. THE FAITH TO BE BELIEVED.

New religions springing up from time to time. Can they be right? What is our duty? (*See Eph. iv. 14.*) Keep firm to the old faith. [Illustration: *Clock in Church tower—kept right—men set their watches by it. What is the use of clocks that give different times? People puzzled and deceived.*] The old Faith—handed down from Apostles' time the true standard. (*Eph. iv. 5.*)

Repeat—‘One Lord, one Faith, one Baptism.’

But does it matter whether we believe it or not? Yes, indeed. Why ought we to believe it? Because God has given it. If God has spoken, surely He expects us to believe what He says! Not a matter of indifference whether we believe it or not. May we not choose out some of the articles and be satisfied with them? (*See Rom. xii. 6.*) No. There is a ‘proportion’ in the Faith which may be spoiled. [Illustration: *A beautiful building—lovely proportions. How ugly if (e.g.) porch made too big, and parts cut away here and there!*] Keep the Faith ‘whole and undefiled.’

III. THE FAITH TO BE CONFESSED.

Are people to know that we believe the Faith? Oh yes! (*See Rom. x. 9, 10.*) Not enough to believe in our heart. What else expected of us? To confess with our mouth. So confess the Faith at our baptism. At any other time? Yes, every time we go to Church.

Striking sight to see a great congregation all stand up and recite their Creed. Perhaps all turning one way, eastward—one body declaring the one faith (just as the dead in our churchyards laid facing eastward, all looking, as it were, for the coming of their Lord). But why say the Creed in Church? We are declaring our faith *in the sight of God*, as part of our worship. Let us never forget this. As we recite every article let us remember that each one should remind us of God's love to us. (*St. John iii. 16.*)

Once a very dangerous thing to confess the Faith. Brave martyrs suffered for it. Should we have been brave enough? Let us be brave enough to *live* the Faith.

Repeat—‘Faith of our fathers! Holy Faith!
We will be true to thee till death.

[*Questions on the Lesson.*—What did we promise in our Baptism to believe? What word is often used in the Bible for the power or act of believing? What is meant by ‘the Faith?’ Who has given us ‘the Faith?’ Then how should we receive it? In what short form is the Christian Faith confessed at Holy Baptism? Why is it called the Apostles’ Creed? When do we openly confess the Faith? Why do we recite the Creed in Church? What ought we to remember as we say it?]

NOTES FOR JUNIOR CLASSES.

People at Church—standing up—what are they all saying? Begins ‘I believe.’ It is what we all learnt. The Belief. What else called? The Creed. [*Say it.*]

I. WHY I BELIEVE THE CREED.

What are the first two words? What is it to believe? [*Heart within breast. Have you seen it? Yet believe it is there.*] Father says something. Do you doubt him? No. Take for true what he says. You *believe* him.

Who can tell us about God—who He is—what He wishes—what He thinks of us? Only Himself. Shall we believe Him? This why we believe ‘the Faith.’ It is what God has taught us—given us to believe. Did men find it out? Guess at it? At last discover it? No. God revealed it. [*Curtain drawn—hidden scene revealed.*] So let us hold fast this Faith.

II. WHY I SAY MY CREED.

Am I ashamed of it? No. Love it. Intend to cling to it till I die. But why do I recite it at Church? To help me to remember it? More than this. I say it *before* God. It is not a prayer. Yet it is an act of worship. I must not say it through without thinking. Every word tells me how God loves me. How grand to see a congregation as one body stand up and declare their faith! [*Soldiers unfurling their flag.*]

Repeat—‘One Lord, one Faith, one Baptism.’
Learn to love the Faith—learn to *live* it.

SUNDAY SCHOOL LESSONS.

LESSON XIII.

THE FATHER ALMIGHTY.

‘I believe in God the Father Almighty.’

TO BE READ.—St. Matt. vi. 1–8, 24–34.

TO BE LEARNT.—Eph. iv. 6.

HYMN.—‘Great God, and wilt Thou condescend.’

(Ch. H. Bk. 250.)

SKETCH OF THE LESSON.

Ever heard a little child asking questions? Why does it ask so many? Anxious to learn why this is—and that? Why does the child ask father or teacher? Because they are so much wiser than he. Many, many things the child’s little mind knows nothing about.

One subject about which we are all like children. What can the wisest man find out about God? (Job. xi. 7; Isa. xl. 28.) Not likely that man’s mind can understand all about God. [Illustration: *A gnat in the sunshine. Can it understand all about the sun?*] We must be content with what God has told us.

Strange notions held sometimes about God. Some have thought Him cruel—delighting in men’s misery. [Illustration: *Children burnt in hot idol’s arms. Human tortures and sacrifices to please the gods.*] If this had been true should we have dared to come to God? Should we have liked to speak to Him? No. [Illustration: *Dog cowering at the feet of a cruel master.*] This not our way of coming to God, for see Ps. ciii. 8, 13. We think of God not as a cruel tyrant—but as a child thinks of one at home who works for, loves him. Who? Father. (Eph. iv. 6.)

I. THE FATHER.

‘God’—another word nearly like this—what? *Good.* This what the word ‘God’ really means, ‘*He, Who is good.*’

Let us see what the Creed teaches us about God. What does it say first? I believe in God——? Our thoughts to-day about the First Person in the Blessed Trinity. God the Father. Why called 'the Father'? For several reasons. He is—

1. The Father of our Lord Jesus Christ.

This the great reason why God is called 'the Father.' He has an only Son. Who? But is He Father in the same way in which your father is your parent? Was there ever a time when the Son was not?—when the Father was alone in heaven without the Son? No. We use these words because we have no better. It is man's language—only it is about the mysterious things of God. God speaks to us in language we can understand—just as a father talks to child in child's own way of speaking.

But when did we come to know God as 'the Father'? Not really till our Lord came. He 'declared Him.' (St. John i. 18.) This mysterious truth unveiled by Jesus Christ. He opened a way to the Father. Now *see* the great way in which we are to honour the Father. (St. John v. 23.)

Repeat—'He that honoureth not the Son, honoureth not the Father.'

2. The Father of all Christians by adoption.

Because Jesus Christ is 'the Son' and we are baptized into Him—made 'members of Christ'—then the Father is our Father too in a wonderful way. We now in a new condition. [Illustration: *Slave sets foot in England. New sort of life for him. Can earn money. The law protects him. How different his former condition!*] We now God's adopted children. What a great family! If brothers what must we show to each other? (Heb. xiii. 1.) Christian family a great brotherhood—bound together by love and prayer. (1 Cor. xii. 26, 27.) All this because God is the Father of our Lord Jesus Christ.

3. The Father of all Creation.

But do not the angels think of God as their Father? Yes, though not in the ways we have been speaking of. Angels, the stars, the beautiful earth, birds, beasts, all have God for their Father. How is this? He made them—called them into being. (More of this next Lesson.) But

see St. John i. 2. The Father made all things *by the Son*. (Heb. i. 2; Col. i. 16.)

Repeat—‘Without Him was not anything made that was made.’

II. THE ALMIGHTY FATHER.

What is it to be ‘mighty’? We speak of a mighty general or king—why mighty? Because of his power. Then what do we mean by ‘Almighty’? All-powerful. God is Almighty—able to do all things. (Job xlii. 1, 2.)

Are mighty men ever resisted? Yes. Often beaten. But of what use resisting the Almighty? *See* Dan. iv. 35. None can stay His Hand.

Child wants help—runs to father. Why? Believes he can help and protect. Suppose he cannot! Think of a Father who is Almighty! What a Father to go to! Think of this when you pray to Him. What a privilege to go to such a Father in prayer! ‘Prayer moves the Hand that moves the world.’ But will a child’s prayer be heard? Yes, and answered—in the way the Father thinks best.

III THE LOVING FATHER.

A grand thing to be a ‘mighty’ man—a man of great power. But suppose this power used to do harm! How terrible then! If the Hand of God be Almighty—how important for us to know how this Hand is used! Look now at Ps. cxlv. 9. The Hand a loving Hand.

Repeat—‘The Lord is loving unto every man, and His mercy is over all His works.’

Then if God, Almighty and Loving, why should we fear to go to Him? What confidence we may have! *Can* He help us? Yes, He is Almighty. *Will* He? Yes, He is Loving. (St. Matt. vi. 8.)

Then what is our duty to such an Almighty, Loving Father?

1. We must love Him for what He has done for us.
2. We must obey Him. A dutiful child strives to please his father.

Repeat—‘Art Thou my Father? I’ll depend
Upon the care of such a Friend,
And only wish to do and be
Whatever seemeth good to Thee.’

[*Questions on the Lesson.*—What mistakes have men often made about God? What does the first article of the Creed say that He is?

What is the meaning of the word 'God' ? What is the chief reason why God is called 'the Father' ? Is the word 'Father' used here in the sense in which we generally use the word ? Who first taught us this mysterious truth about God ? In what way is God the Father of all Christians ? Through whom does this blessing come to us ? In what way is God the Father of the things around us ? What title of God means that He is able to do all things ? What is He besides Almighty ? What does such an Almighty and Loving Father expect from us ?]

NOTES FOR JUNIOR CLASSES.

How does 'the Belief' begin ? 'I believe in——' ? Ever seen God ? Has anybody ? No. A spirit. Cannot think what he is like ! Yet how do we begin the prayer we all say ? 'Our Father.'

I. THE GREAT FATHER.

Who told us about the great God ? Himself. One thing told us—God is 'the Father.' He has a Son.

Who ? God the Son has *always been* ! In heaven with the Father always—from the very, very beginning. Then God not a 'Father' like our fathers at home ? No. This God's way of making us understand something about Him.

But we have God for our Father in another way. Baptized—belong to His Son—so His loved children.

And the stars, birds, angels, &c., have Him as their Father. Why ? He made them.

II. THE ALMIGHTY FATHER.

[*Clever man—can do many wonderful things!*] Think of the Great Father. Can do *all* things. Not merely 'mighty' but —— ? [*Sick child crying to mother—'Mother, make me well.' Can she ? No. No power—but One who is Almighty can.*] What a Father to have !

III. THE LOVING FATHER.

But will this great, Almighty Father care for us ? Yes. Does. Even loves us. For whose sake ? His dear Son's. Do we love Him ? Pray to Him ? How He loves to see us trying to please Him !

Repeat—'Thou art wise and loving,

Thou art great and strong ;

Glad when we do rightly,

Grieved when we do wrong.'

NATIONAL SOCIETY.]

SUNDAY SCHOOL LESSONS.

LESSON XIV.

THE GREAT CREATOR.

‘Maker of heaven and earth.’

TO BE READ.—Gen. i.

TO BE LEARNT.—1 Chron. xxix. 11.

HYMN.—*Creator of the world, to Thee.*

SKETCH OF THE LESSON.

Ever seen a joiner at work? A tailor? What does he make? If a coat to be made what does the tailor want? Cloth. Who made the cloth? The weaver—the spinner. But must have wool or cotton to make it with. Who made these to grow? What word do we use to mean making out of nothing? ‘Create.’ Who alone can create? Almighty God. Is therefore called the —? Creator. (Ecc. xii. i.; Rom. i. 25.)

I. THE GREAT CREATOR.

Last Sunday we spoke of God being the Father of all things. Why? He created them. Ancient heathens used to think there were many gods—one god of the sea—another of the country, &c. We know better. See 1 Cor. viii. 5, 6.

Repeat—‘To us there is but one God, the Father, of whom are all things.’

Some used to think that this world had *always* existed. But no—there was a time when there was no sun, no moon or stars, no earth. Think now of the wonderful universe—think of the bright stars moving on in their courses—the earth and all its wonders. This not always so.

How was it all brought about? [Illustration: *A beautiful piece of machinery—cleverly contrived—a useful invention. We wonder who first thought of it. We ask, ‘Who invented it’?*] Some such thought as this as we look around us. All this the work of the Great Creator.

Did He make the earth as we see it, all in a moment? No. But *could* have done so had He willed. Perhaps ages and ages taken in preparing the earth for man. God brought it all about just as He pleased. Does not matter to us *how*. All done by His wisdom and power. (1 Chron. xxix. 11.)

Does the Great Creator leave the earth to itself now He has created it? See Heb. i. 3. 'Upholds' all things. [Illustration: *Child held in strong arm of father. What happens if that arm withdrawn? Child must fall.*] So we, the earth, the universe, all would come to nothing if the Hand of God not held under it. (Acts xvii. 28.)

Repeat—'In Him we live and move, and have our being.'

Another thing for us to remember. The Eternal Son and the Blessed Spirit took part in this Creation. (St. John i. 3; Gen. i. 2.)

II. HIS WONDERFUL CREATION.

How many clever men have loved to study the wonders of God's creation! New marvels being discovered every day. The more men know, the more reason to wonder at God's wisdom and power. [Illustration: *Sir Isaac Newton—very clever—knew much about God's works—yet said he only felt like a little child playing with shells on the seashore—an ocean of knowledge still unexplored.*] Surely the thought of God's works should lead men to think of God Himself!

How does the Apostles' Creed tell us that God the Father is the Creator? It says He is the——? Maker of heaven and earth. But this further explained in *Nicene Creed*. What else does that say? '*And of all things visible and invisible.*'

1. Things Visible.

What is a *visible* thing? That which we can see. How many things of God's creation are to be seen!

(1.) How we wonder as we look at the glorious sun—or the starlit sky! The old Greeks used to say the stars travelling on in their proper courses made music. Clever men can tell us much about the planets, &c. Yet more to be learnt still. The voice of the heavens sings of God. (Ps. xix. 1.)

(2.) Now think of the wonders and beauty of our own world. The tossing sea—the grand mountains—the sweet meadows—the flowing rivers—the clear, cool springs—the green trees, the birds, butterflies, bees, and tiny insects—all so beautiful and perfect.

Repeat—‘He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.’

(3.) This verse makes us think of God’s greatest work. What did God create when the earth was ready for him? MAN. How wonderful, man with all his gifts and powers His body wonderful! (Ps. cxxxix. 14.) But another part of man even more wonderful. What? His soul. But man’s soul among the ——

2. Things Invisible.

Can you see my soul? Your own? Can you see a soul as it leaves the body? No. A spiritual thing. Yet how wonderful this soul of mine!

But other beings belonging to the invisible world—often spoken of in the Bible. What are they? Angels. God created them too. What wonderful beings! Surround God’s throne. Do His pleasure. Go on His errands. (Ps. ciii. 20, 21.) Minister to God’s children. (Heb. i. 14.) Are round about us though we cannot see them. Some think a guardian angel told off to watch over every baptized child.

Think of the ranks and orders of the bright angels—angel and archangel. Think of the rebel angels. Who their chief? A wonderful world the world invisible!

III. WHAT THE CREATURE OWES TO HIM.

When a cabinet-maker makes a chair, what is it for? A table, what for? Not to stand upon. To be used for its proper purpose.

So God’s creatures designed for their true purposes. All have their proper places—all to fulfil His design, His will. Stars, earth, going on in their courses—doing what God made them to do. But do *we* always? Did the rebel angels? God gave us that wonderful power of choice we spoke of. How if we act wickedly? We are going against God. Not doing as He would have us. [Illustration: *Engine on the rails. All right. What mischief if it*

get off the rails !] We are God's creatures. Then we must obey His will—do Him homage. Then we shall be giving our Creator His glory.

[*Questions on the Lesson.*—What is it to create? What does the Creed call God? What did the ancient heathens think about their gods? What does the Christian faith teach us? Did God make the earth as we see it, all in a moment? What does the universe teach us about God? What is God doing for the world day by day? What does the Nicene Creed say that God made? What are things 'visible'? Mention some beings in the invisible world. How must the Creature glorify the Creator? When do we fail to glorify Him?]

NOTES FOR JUNIOR CLASSES.

A cabinet-maker at work. What is he making? A chair. Of what? For what purpose? What must he have to make it of? Could he make it without? No. To make it of nothing would be to *create* it. Who only can *create*? God.

I. GOD THE CREATOR.

Repeat—‘In the beginning God created the heaven and the earth.’

Earth—sun—stars, have they not been always? No. Were they made in a moment? No. Made as God thought best. How wise God the Creator! [*Clock. Beautiful works. Somebody made it—set it going.*] The heaven and earth God's work.

II. THE WORLD WE CAN SEE.

[Talk of (1) the heavens—sun—planets, &c. (2) The beautiful earth—trees, birds, flowers.]

Repeat—‘All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.’

Man, even more wonderful still.

III. THE WORLD WE CANNOT SEE.

Ever seen a soul? Why not? Wonderful beings in heaven. What? God's errands done by them. [Guardian angels.] How wonderful this invisible world!

Did God make us? Surely we shall try to please Him. God made us to please—to glorify Him. Let us do so.

SUNDAY SCHOOL LESSONS.

LESSON XV.

THE ETERNAL SON.

‘And in Jesus Christ, His only Son, our Lord.’

TO BE READ.—St. Luke ii. 1-21.

TO BE LEARNT.—St. John iii. 18.

HYMN.—‘*From highest heaven the Eternal Son.*’

SKETCH OF THE LESSON.

Our last two Lessons about ——? God the Father. Did you ever try to think what the great Father is like? Ever try to fashion Him in your mind? Can you? Why not? (*See St. John iv. 24.*) God, a spirit. Cannot imagine what He is like.

But one Form that comes sometimes before our minds —sometimes on a cross. Whose? We *can* imagine Him. The second part of the Creed about Him. How does it begin? ‘And (I believe) in ——?’

I. THE NAME OF OUR LORD.

Look at a school or congregation reciting the Creed. All stand, of course. All specially reverent at one part. Which? At the mention of our Lord’s Name. This one of the rules of the Church.

1. Jesus—the Saviour.

Two names given to our Lord in the Creed. What are they? How came He to have the first? (*St. Matt. i. 20, 21.*) The angel Gabriel told His mother what His Name was to be. ‘Jesus’ not a new name. A great leader of Israel bore it—Joshua. Joshua and Jesus the same name. (Joshua called ‘Jesus’ in *Acts vii. 45*; *Heb. iv. 8.*) Why had our Lord this name? Because He came from heaven to *save us*. This name a Holy Name. Reminds us who He is. So we show ‘due and lowly reverence’ at the mention of it.

Repeat—‘At the name of Jesus every knee shall bow.’

2. Christ—the Anointed.

Another name besides 'Jesus' given to our Lord in the Creed. What? Jesus is *the Christ*. Let us see why.

Go back to the old days. Elisha to be a prophet. How was he made? (1 Kings xix. 16.) Aaron to be a priest. How consecrated? (Lev. viii. 12.) Solomon to be king. How set apart? (1 Kings i. 39.) Each *anointed*. [Illustration: *A little oil poured on Queen Victoria's head at her Coronation.*] This what the word 'Christ' means—the Anointed One.

Jesus the Messiah—the great Prophet, Priest, and King. Was He anointed with oil like an earthly king? (See Acts x. 38.) Anointed with the Holy Ghost.

II. THE DIVINITY OF OUR LORD.

How little men thought who our Lord was when He lived on earth! Think of Him working in the carpenter's shop at Nazareth. Sometimes tired. Eating, working, sleeping like others. Think of Him during His ministry—moving amongst men—standing up to preach to them—sitting weary at a well. And yet who was He all the time? What does the Creed call Him? God's only Son.

Was He the Son of God always? (St. John i. 1, 2; Col. i. 17.) Yes. 'Begotten of His Father before all worlds.' [*Nicene Creed.*] A great mystery. The Son always 'in the bosom of the Father.' [Illustration (St. Augustine's): *Fire and brightness. The light comes from the fire. Both separate, yet both united.*] But we must not expect to understand this great mystery. God speaks to us in ways to suit our human minds. Yet very important to remember that Jesus Christ is *truly God*. [Illustration: *A pivot in the works of a watch. Take it out. Watch falls to pieces. Cannot hold together.*] So this great truth the pivot of the Christian Faith. How firmly the Nicene Creed fixes this pivot! [*Quote it.*] False teachers had been misleading men. This Creed to set them and keep them right.

Not enough, then, to believe that Jesus Christ was a good and holy man? Not enough to think of Him as a clever, noble teacher, like Plato or Shakespeare? Oh, no! Hear what He says about Himself. (St. John x. 30.)

Repeat—‘I and my Father are One.’

Would any human teacher have dared to say this? Surely not. Remember, then, that our Lord is a Divine Person—truly Man, yet truly God. God’s nature and man’s nature united in one Person—Jesus Christ.

III. THE DOMINION OF OUR LORD.

What else is Jesus Christ called in the Creed. God’s ‘only Son, our ——?’ ‘Lord’ a common word in the New Testament. The ‘*lord* of the vineyard’ means ——? The owner, the master of the vineyard. Then ‘our Lord’ means our ——? Master. (St. Matt. xxiii. 8.)

Repeat—‘One is your Master, even Christ.’

Notice two ways in which Jesus Christ is our Lord.

1. He is God, and therefore Lord of all things.

Remember this when we speak of ‘our Lord.’ The earth is His. ‘He made it.’ ‘All things were made by Him.’ (St. John i. 3.) He is Jehovah, the Lord—‘the Lord of all.’ (Acts x. 36.) How strange that when the Lord came into His own world He should have been ill-treated, scorned, rejected! Yet so it was.

2. He redeemed us, and therefore is Lord of His people.

We are called by His Name—Christians. We belong to Him in another way. (*See* 1 Cor. vi. 19.) [Illustration: *Slave redeemed—bought from his owners—brought to England. Will now be under the English sovereign.*] So Jesus Christ our King. Has set us free. ‘Bought us with a price.’ How thankful we should be for the privileges of His Kingdom!

What will a good citizen of a kingdom strive to do? Keep the laws of the kingdom. What will a good servant of a master strive to do? Please his master. If he knows his master’s wishes, what will he try to do? Observe them. A good servant will love his master—think about his interests. Are we good servants of our Lord Jesus Christ? Good citizens of His kingdom?

Our Lord some day will come again to the earth. No scorn then. Will be recognised then as the true Lord of all. How sad for us then if He does not recognise us as His faithful servants. (St. Matthew vii. 21.)

[*Questions on the Lesson.*—What does the name 'Jesus' mean? Who told the Blessed Virgin what our Lord was to be called? What Old Testament name means the same? What other title does the Creed give our Lord? What does 'Christ' mean? To what three offices was Christ anointed by the Holy Ghost? How long has our Lord been the Son of God? What doctrine is the pivot of the Christian Faith? Show that our Lord claimed to be one with the Father? What is the meaning of 'our Lord'? In what ways is He our King and Master? With what did He buy us?]

NOTES FOR JUNIOR CLASSES.

A little child at prayer. Eyes closed. Hands clasped. To whom speaking? Can child form a picture of God? Think what He is like? No.

Now look at this picture. [*Christ blessing little children—or Crucifixion.*] Who is this with the halo round His Head? We love to think of one Sacred Form. Whose?

I. THE SON OF GOD.

Picture our Lord—walking—eating—teaching—weary. Working in carpenter's shop. Yet who is He? Only a Man? More. The only-begotten Son of God. Had come down from heaven. Had been always there.

II. HIS TITLES.

The Creed tells us of two of His names. 'And (I believe) in ——?'

1. Jesus—the Saviour.

Holy Name. Why? It tells us of what He did for us. *Saved us.* [*How thankful to one who saves us from death!*] This why we bow our heads at this name.

Repeat—'At the name of Jesus every knee shall bow.'

2. Christ—the Anointed One.

[*Describe Queen's Coronation.*] Christ our King, Priest, Prophet. Anointed by Holy Ghost.

III. HIS KINGDOM.

Englishman—under what sovereign? Christians under whom? 'Jesus Christ—our ——?' Lord. A servant's lord means his master. Jesus *our* Master. Let us serve Him.

Repeat—'Christ is your own Master ;

He is good and true,
And His little children
Must be holy too.'

NATIONAL SOCIETY.]

SUNDAY SCHOOL LESSONS.

LESSON XVI.

THE INCARNATION.

• Who was conceived by the Holy Ghost, Born of the Virgin Mary.'

TO BE READ.—St. John i. 1-14.

TO BE LEARNT.—St. John i. 14.

HYMN.—'Praise to the Holiest in the height.'

SKETCH OF THE LESSON.

Travellers on the road. Going to——. Asking the way. How important for them to be guided aright! Difficulty and perhaps danger if led wrong. [Illustration: *Driver of engine looks at his signals. How if wrong lights shown?*] Important to Christians that they should be led aright. In early days of the Church many tempted by false lights. False teachers teaching them error. (Just as is the case now.) *E.g.* : Some saying Jesus not *really* a man—only a man in appearance. Some that He was not really God. Now see what the Church did. Tried to keep her children right on these great points. Explained the Creed more fully. [*Quote Nicene and Athanasian Creeds.*] Showed clearly the lights. Our Lesson to-day about the great central truth of the Christian Creed.

I. THE WORD MADE FLESH.

Turn to St. John's Gospel. Read the opening words. Wonderful truth here stated. The Word—the Eternal Son—'in the beginning'—'was with God'—'was God.' See now verse 14.

Repeat—'And the Word was made Flesh.'

Then our Lord not a mere messenger of God? No; much more.

1. He was Perfect God.

Think of our Lord's wonderful life. Has any man—could any man live like Him? Did He ever pray for par-

don? Told *us* to do so, yet needed none Himself. Think of His miracles. Who but God could raise the dead—cleanse the leper—still the storm? See what He allowed Himself to be called. (St. John xx. 28.) Think of His Resurrection, His Ascension. Our Lord more than man. ‘Very and eternal God.’ His Name, Emmanuel—God with us.

2. He was Perfect Man.

Did He cease to be God when He ‘came down from heaven’? No. Laid aside for a time His glory. (Phil. ii. 6, 7.) Took man’s nature upon Him. Then had He two natures? Yes, God’s nature and man’s united in His Person. Think of Him as an Infant—Youth—Man. Grew—became stronger just as we. Had a human soul as well as a human body. (St. Luke ii. 52.) Thought, rejoiced, sorrowed as we do. Was born, suffered, died as a man. His Godhead not wounded by the blows and the spear. He suffered for us ‘in the Flesh.’ (1 Pet. iv. 1.)

How perfect a Man He was! How unlike Him we are! [Illustration: *Copy in child’s copy-book. Should be as perfect as possible.*] Christ’s life a perfect model for ours.

II. HOW THE WORD WAS MADE FLESH.

See how the Apostles’ Creed tells us about this. (‘*His only Son our Lord, Who was—*’)

1. The Annunciation.—‘*Conceived by the Holy Ghost.*’

Think of the poor home at Nazareth—the lowly maiden—perhaps at prayer when a bright messenger comes. What has Gabriel to tell her? She to be the mother of the Incarnate One. The Holy Ghost to descend. What humble joy in the heart of Mary! The very angels in heaven marvelling at the wondrous event—a new creation—the most wonderful of all miracles!

2. The Nativity.—‘*Born of the Virgin Mary.*’

Now come to Bethlehem. Where is the Holy Babe born? Think of the shepherds’ visit to the stable—their joy and the Blessed Virgin’s. Who is this old man? He who is to be the foster-father of our Lord—the husband of

Mary. This event joyful news for the world. No wonder we all keep Christmas !

III. WHY THE WORD WAS MADE FLESH.

Now let us see why this wonderful event happened—what it was all for. Prophets had foretold it centuries before. (Isa. vii. 14; Mic. v. 2.) A promise of it given farther back still. (See Gen. iii. 15.) Given to our first parents. Why to them? Ah! once happy. But this happiness lost. Why? Sin spoilt it. Misery and death followed the sin of Adam. How loving and good of God to find a remedy! How did He will to do it? Through a second Adam.

Repeat—‘O loving wisdom of our God :
When all was sin and shame,
A second Adam to the fight
And to the rescue came.’

Who was this second Adam? Our Lord. The ‘Word made Flesh.’

1. He came to die for us.

God and man once very close. Man loved His presence. How different when sin marred all this! (Gen. iii. 8.) A gulf now between God and man. [Illustration: *A great chasm between two rocks. If we would get across, what must be done? A bridge must be made.*] Christ the Bridge to span the gulf between sinful man and an offended God. God’s law had been broken—is now broken every time we sin. But see Isa. liii. 10–12; Rom. v. 8. He who came from heaven—took our flesh—died on the Cross to win us forgiveness. A great mystery. But God has given us this way of being pardoned. How foolish if we neglect so great salvation! (Heb. ii. 3.)

2. He came to unite us to God.

[Illustration: *Story of a nobleman whose son enticed from home. Son joins band of robbers. Father disguises himself, and goes to live amongst the robbers in order to bring home his son.*] So God came amongst men to save them—bring them back to Himself again. Man ruined by sin. Only the touch of God can restore him. God became Incarnate—took upon Him our flesh in order to touch us and unite us to Him. Our Incarnate Lord the new Head

of our race. We are baptized into His family—made ‘members’ of His Body. Then are made ‘one with Him and He one with us’ in the other great Sacrament, the Holy Communion. In these ways the ‘Word made Flesh’ touches us—restores us by uniting us to God.

[*Questions on the Lesson.*—What do you mean by the word ‘Incarnation’? What is our Lord called in the first verse of St. John’s Gospel? Show that our Lord claimed to be God. What nature of our Lord suffered pain? Who was chosen to be the mother of our Lord? Who came to her to announce this? Where was our Lord born? What made the gulf between God and man? Why is our Lord called the second Adam? What promise did God make to our first parents? How did our Lord win our pardon? In what way are Christians united to Him in infancy? In what other way does our Lord make His people ‘one with Him’?]

NOTES FOR JUNIOR CLASSES.

Imagine a child slinking away from his father, afraid to meet him. Why? Something wrong, surely!

Adam in the garden of Eden. See him hiding away from God. Why? Has offended God. How? By sin.

I. A GULF BETWEEN GOD AND MAN.

God and man kept apart. Sin makes a great gulf between them. Man cannot reach across it. Yet how miserable when shut out from Father and Father’s home!

II. HOW THE GULF WAS BRIDGED OVER.

Father loved us—longed for us to come home. Did He send an angel to us? Did more. *Came Himself.*

Repeat—‘He sent no Angel to our race,
Of higher or of lower place;
But wore the robe of human frame
Himself, and to this lost world came.’

[*Ladder reaching from earth to some height. A Bridge over a chasm.*] God this ladder, this bridge for us. God the Son came down from heaven. Became one of us.

Repeat—‘The Word was made Flesh and dwelt among us.’

Think when this happened. [*B. V. Mary at her prayers. Gabriel. His Message.*] Think of what happened the first Christmas. Remember—our Lord, Son of God and also Son of Man.

But why? He came to die for us—came to win us pardon—break down the barrier—bring us back to God.

SUNDAY SCHOOL LESSONS.

LESSON XVII.

THE SUFFERING SAVIOUR.

‘Suffered under Pontius Pilate.’

TO BE READ.—Isa. liii.

TO BE LEARNT.—Isa. liii. 5.

HYMN.—‘*Glory be to Jesus.*’

NOTE.—Pontius Pilate was Governor of Judæa from A.D. 26-36.

SKETCH OF THE LESSON.

Ever been in a hospital? What sights to be seen there! Many ready to give money to, or visit hospitals. Why? Are so sorry for many poor people there. But are they sorry for them because they are poor? Not so much because of their poverty, as because of their suffering. What sickness, weariness, and pain there!

How much pain in the world! Strange that the world should be so full of suffering! Pain like a great shadow lying on our lives.

I. HOW OUR LORD SUFFERED.

Where does the word ‘suffered’ occur in the Apostles’ Creed? ‘*Suffered under Pontius Pilate.*’ Who was this? Our Lord. When did He suffer? In the time of Pontius Pilate. (St. Matt. xxvii. 2.) But did He not suffer before this? His life a life of suffering. Did not come on earth to be at ease. See what Isaiah prophesied of Him. (Isa. liii. 3.)

Repeat—‘A Man of sorrows, and acquainted with grief.’

Think to-day about the sufferings of our Lord.

1. His Sufferings of Body.

His body no phantom—had nerves, &c., like ours—could feel the pains we feel. Think of some of His bodily sufferings. Ever seen a homeless man? Sometimes our Lord like that. (St. Matt. viii. 20.) Suffered poverty, want. Was hungry, thirsty, weary. (St. John iv. 6.) But what dreadful sufferings at the close of His ministry!

These what are chiefly meant in the Creed. Think of Him being bound—buffeted—struck—whipped. Think of the prickly thorns piercing His Head—the nails driven in hands and feet—the cruel tortures of the Cross. (St. Matt. xxvii. 26–35.) Ah! None ever suffered in body as our crucified Lord.

2. His Sufferings of Soul.

Our Lord not only had a human body—had also a soul like ours. (Yet different in *one* way? What? See Heb. iv. 15.) How He suffered in 'soul! This suffering worse even than bodily suffering. No hospital for this kind of suffering. Yet much in the world. How sharp the pain of soul felt by the sinless Saviour! [Illustration: *A pure, holy-minded man obliged to live in the midst of wicked, degraded companions. How it would pain and grieve him!*] What must it have been for the Holy Son of God! Think of Him coming in contact with the sin of the world—its degradation and misery! Think of the insults He bore—the indignities He suffered—the ribald jokes, the mockery, the scorn! And all from those He came from heaven to save!

Repeat—'He was despised and rejected of men.'

Suppose we had given up home, comfort, our very lives, for some one who laughed at us for it, despised our love. Surely this ingratitude would be hard to bear!

Imagine our Lord in Gethsemane. (St. Luke xxii. 44.) His agony—the weight of the world's sin and sorrow coming upon Him! Who ever suffered in soul like our dear Lord!

But was He not God? Yes. But not His Godhead that suffered. Had a human body and a human soul—these pierced and suffered—not His Godhead.

II. WHY OUR LORD SUFFERED.

Strange this suffering of our Saviour. What could have been the reason of it? Let us see.

1. It was for our sins, not His own.

A clean white robe. How easily soiled! Suppose ink-spot on it. Spoils its whiteness. This like the guilt on our souls which sin leaves. But sin brings another thing in its train. [Illustration: *Nature has her laws.*

Suppose we disregard them. Suppose our finger put into the fire. What the consequence? Pain.] Suffering follows the breaking of God's laws. Did Christ suffer because He had broken the Divine law? No. But because *we* break it.

Repeat—‘Christ hath suffered for us in the flesh.’

Bore our sins—suffered all for our sakes. Bore our sins and their penalty. Are we thankful? Surely we should go to His Cross and offer to Him our sufferings and ourselves.

Repeat—‘Thou Lord hast borne for me
More than my tongue can tell
Of bitterest agony,
To rescue me from hell;
Thou suffered'st all for me—
What have I borne for Thee?’

2. It was to show His sympathy with us.

A blind man. Look at his sightless eyes. What do we feel for him? Pity. But suppose *we* have been blind for a time. Feel then more than pity *for* him—feel sympathy *with* him. So our Lord sympathises with us—feels for us in our sufferings. (*See again* Heb. iv. 15.) Is ‘touched with the feeling of our infirmities.’ Do we ever feel desolate, tempted, in great sorrow? He understands it all. Has felt it all. So can comfort us.

3. It was to set us an example.

Much suffering in the world. We sure to have our share. (St. John xvi. 33.) How shall we bear it? Fretfully—complainingly? Shall we be sour, morose, bitter? If so, how different from our Lord! When men mocked, ridiculed, reviled Him, what did He do? Return sharp answers? Try to return scorn for scorn? No. (*See* 1 Pet. ii. 23.) ‘Reviled not again.’ Let us try to be like Him, patient under suffering. When tempted to impatience and revenge, think of Him who was ‘wounded for our transgressions.’ (Isa. liii. 5.)

Trouble, sorrow, pain hard to bear. But in the midst of all, our souls should be at peace. [Illustration: *Boat rocking, tossed about on the waves. Yet is safe. Does not drift away. Why not? Its anchor firm below.*] So should we be. See why. (Isa. xxvi. 3.)

[*Questions on the Lesson.*—Of what is human life very full? What do you mean by our Lord suffering ‘under Pontius Pilate’? Who was Pontius Pilate? Mention some of our Lord’s bodily sufferings. When was He weary? When were His bodily sufferings greatest? What other sufferings had He to bear? Mention some of His sufferings of soul. How came so much suffering in the world? For whose sins did Jesus suffer? What should be our feeling towards Him? Why is it that our Lord can so sympathise with us in suffering? How does our Lord set us an example in enduring suffering?]

NOTES FOR JUNIOR CLASSES.

Doctor coming to our home. What is the matter? Child ill. How sorry we are! Cries out perhaps. Why? Pain. Hard to bear.

I. WHAT OUR LORD SUFFERED.

1. Did Jesus suffer pain like this? Ah! much worse. When?

Repeat—He ‘suffered under Pontius Pilate.’

Long while ago. Think of the crown of thorns—the whipping—the blows—the pain on the Cross!

Many sufferings before this. Poverty—hunger—weariness. Sometimes had no home.

Repeat—‘Every bird can build its nest,
Foxes have their place of rest;
He by Whom the world was made
Had not where to lay His Head.’

2. Other sufferings of Christ besides these. What grief and sorrow at the wickedness of the world! What insults and mockery He bore! No doctor for this sort of pain. But hard to bear.

II. WHY OUR LORD SUFFERED.

Think of Jesus coming from heaven to bear this. Why? Sin the parent of suffering. Had *He* sinned? No. Suffered for *our* sins. Especially on the Cross.

Repeat—‘We may not know, we cannot tell
What pains He had to bear;
But we believe it was for us
He hung and suffered there.’

Are we ever in pain? Ever in trouble? Ever ill-treated? How do we bear it? Think how Jesus bore it. He has shown us how to be patient. Set us an example.

SUNDAY SCHOOL LESSONS.

LESSON XVIII.

THE CROSS.

‘Was crucified, dead, and buried.’

TO BE READ.—St. Mark xv. 20–39.

TO BE LEARNT.—Heb. ii. 14.

HYMN.—‘*When I survey the wondrous Cross.*’

SKETCH OF THE LESSON.

The old painters delighted to paint figures of a mother and child. Whom did they mean? Tried to make them so beautiful! But another very different picture very common. A sad picture this time. Can see it in many churches. Picture of our Lord on the Cross.

Last Lesson about the sufferings of our Lord. When did His bodily sufferings come to their highest point? When He was crucified.

I. ON THE CROSS.

Picture the ‘Way of the Cross’—the rabble, the shouts—the insulted Holy One in the midst. What is He trying to carry? A rough cross of wood. Too weak. Falls. Why are they passing through the gate? Where are they going? To Calvary.

1. Jesus crucified.

The preparations. Sufferer nailed to the cross. Reared on high. The yells of the mob. Yet how patient the Crucified! A prayer for those who are crucifying Him. (St. Luke xxiii. 34.)

What a shameful death! Crucifixion a Roman punishment. The meanest slaves, the vilest criminals put to death in this way. This the shameful death to which our Lord was put!

Three o’clock. The darkness. Awful moment. A piercing cry. Then all still. ‘*Was crucified—DEAD.*’

2. Why He was crucified.

Strange that at the moment Jesus died something should have been going on in yonder Temple. What? The

evening sacrifice. The lamb slain. Why? Ah! this lamb a type of the true Lamb. (St. John i. 29.)

Repeat—‘Behold the Lamb of God which taketh away the sin of the world.’

But how could this death take away the sin of the world? We cannot understand all the mystery. But this we do know. Christ's death a full, perfect, and sufficient sacrifice for sin. (1 John ii. 2.) God and man separated—a barrier between them—now an Atonement made. God and the sinner *at one* through the blood of Christ. (Romans v. 2.) [Illustration: *Water-pipes laid from reservoir—yet water cannot flow. Why not? Pipes stopped up with rubbish. Remove this, then water flows.*] So sin prevents God's grace from flowing to us. Christ cleanses the choked-up channels. God's grace and forgiveness now reach us through Him. (Eph. i. 7.)

But turn now to St. John x. 17–18. Christ not dragged to Calvary against His will. Laid down His life. Willed to suffer all that we have to suffer. Was obedient unto death.

If sin caused such suffering—if it needed such a death to win us pardon—how terrible a thing sin is! And yet how lightly men think of it!

II. BEFORE THE CROSS.

Come again to the Cross. See who are near it.

1. Listen to the mocking, laughing rabble. Some wagging their heads. Some telling Him to ‘come down.’ The Roman soldiers indifferent—casting lots for His garment.

2. Who are these drawing near? Sorrowing women. Who? One the Lord's mother. What bitter anguish to see her Divine Son in the bitterness of death! Who is the young man with her? St. John. Had become bolder as the day went on. So loved their Lord they could not keep away.

3. All over now. The Soul fled. The Body hangs dead on the Cross. Two rich people with sad hearts. Who? Joseph of Arimathæa and Nicodemus. Perhaps they venture near the Cross. See what Joseph does. (St. John xix. 38.) Begg the sacred Body. Lays it in his own tomb. Our Lord ‘*Crucified, dead, and BURIED.*’

4. Let us come in thought before the Cross. Shall we be indifferent like the soldiers?—insulting like the Jews? No. Come with sorrow and love like the women and St. John and Joseph. Lent a time when we draw near the Cross and gaze on our dying Lord.

Think what that sight means! The great sacrifice for sin—for our sins—yours and mine.

Repeat—‘The Blood of Jesus Christ cleanseth from all sin.’

[*Illustration: White garment spotted and soiled. What to be done? Must be washed. Stains removed.*] We often speak of our souls being cleansed by the Blood of Christ. (Rev. i. 5; 1 John i. 7.) What does this cleansing mean? It means forgiveness. Do we want the forgiveness of God? It can only be ours through the sacrifice of our Lord Jesus Christ. What a glorious blessing! Are we thankful?

Repeat—‘Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so Divine,
Demands my soul, my life, my all.’

III. TAKING UP THE CROSS.

We know now what the Cross means for us. Cross on Church. Why? A sign that it is a Christian temple. Christ preached there—held up to the people as their Saviour and King. Cross on our brow at Holy Baptism. What does it mean? We are His—‘bought with a price’—His Blood. (1 Cor. vi. 20.) No gift in Holy Baptism if Christ had not died. Think of the other great Sacrament, Holy Communion. A solemn commemoration of His Death. (1 Cor. xi. 20–26.) We plead below the sacrifice He is pleading as our Priest above.

But the Cross a symbol then of suffering. Yes. See what our Lord says we must do. (St. Matt. xvi. 24.) Take up our Cross. Bear it. Enter the fight in which He conquered. (Heb. ii. 14.) Not be ashamed of it. We are the servants of the Crucified.

[*Questions on the Lesson.*—Where was our Lord crucified? What was crucifixion? Why was our Lord called the ‘Lamb of God’? Show that He gave up His life willingly. Why did Christ die? What do you mean by ‘atonement’? Who insulted Jesus on the Cross? Who came to the Cross because they loved Him?

Who begged His Body? What do we mean by Christ's Blood cleansing us? What should His Death call forth from us? When were the benefits of His Death first applied to us? In what Ordinance of the Church do we 'shew forth' His Death?]

NOTES FOR JUNIOR CLASSES.

A sick bed. Pain. Worse and worse. At last all over. What has happened? The sick man is *dead*. How solemn, death!

I. THE DEATH ON THE CROSS.

Strange death-bed that of our Lord! The Cross. Think of it on Mount Calvary.

Repeat—'There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.'

[*Picture the scene.*] The yelling mob—the insults and mockery—the soldiers—the patient Saviour dying.

Was He utterly forsaken? None to venture near?
[*St. John and B.V. Mary.*]

Think now. All over. Jesus dead on the Cross. Left there? No. Rich man took the Sacred Body—laid it in the grave.

II. THE LESSONS OF THE CROSS.

How sad this Calvary scene! But why did it all happen?

Repeat—'He died that we might be forgiven,
He died to make us good,' &c.

[*Surplice, clean, white. How if spotted and soiled? Must be washed.*] So our souls must be washed. From what? Sin stains them. Christ's sacrifice to wash the stains away—to win our pardon.

Repeat—'Behold the Lamb of God which taketh away
the sin of the world.'

If sin cost our Lord so much, how dreadful a thing it is! No light thing!

Cross on Church—Cross on brow of child—what do they mean? Christ claims them. We are His. The crucified is our Master. Love Him. Take up our cross. Suffer, if need be, for Him.

SUNDAY SCHOOL LESSONS.

LESSON XIX.

IN PARADISE.

‘He descended into Hell.’

TO BE READ.—Acts ii. 22–32; Rev. vi. 9–11.

TO BE LEARNT.—St. Luke xxiii. 43.

HYMN.—‘O Paradise! O Paradise!’

NOTES.

1. There are two words in the Greek Testament translated by our word ‘Hell,’ viz., *Hades* (the place of departed souls), and *Gehenna* (the final abode of the lost).

2. That part of Hades in which were the souls of the blessed was called by the Jews ‘Abraham’s bosom’ or ‘Paradise.’

SKETCH OF THE LESSON.

A sad procession sometimes along the street—perhaps going to the Church—from the Church to the Church-yard. What is it? A funeral. How reverent everybody is (or ought to be)! A solemn sight. The body quietly, reverently laid to rest. But a Christian funeral should not be an utterly melancholy thing. [Illustration: *Bright flowers. Crosses and wreaths. Hymns.*] Our thoughts not altogether in the grave. We speak of the holy dead as ‘at rest.’ What are we thinking of? The soul. We follow it in thought to the unseen world.

I. OUR LORD’S BODY.

Death always solemn. How solemn the Death on Calvary! [*Last Lesson.*] Think again of it. Look at our Lord’s Body.

1. On the Cross.

Is He really dead? How do the soldiers make sure of it? (St. John xix. 34.) Thrust a spear into His side. His Sacred Body not treated like those of the thieves. (St. John xix. 33.) ‘Not a bone’ of Him was broken. (*See ver. 36.*) What happened to His Body when it was taken down from the Cross? (*See ver. 38–42.*)

2. In the Tomb.

Come now to Joseph’s garden. Yonder a cave—a new

tomb—intended by the rich man for himself. This our Lord's grave. How peaceful that Sabbath! The first Easter Eve!

But a terrible thing to happen to these bodies of ours of which we think so much. What? Open a grave after many years. Only a few bones and a little dust. What has become of the body? Gone. Decayed. Did our Lord's Body begin to decay? No. (Acts xiii. 35-37.)

Repeat—‘Thou shalt not suffer Thine Holy One to see corruption.’

II. OUR LORD'S SOUL.

We have been thinking of our Lord's Body. Now let us think of His Soul. Death a strange, solemn, awful thing. Think what it means. [Illustration: *A house—tenant leaves it—lights out—house empty—left to decay.*] The body has a tenant—*death* when this tenant departs. What is this tenant? The soul. Our Lord died when His Soul left His Body on the Cross.

1. Where It went.

See Him bow His Head—yield up the ghost. Did the Roman soldiers see His Soul go? No. Only saw the Head droop in death. But where did His Soul go? Become unconscious? No. What does the Creed say? ‘He descended into——’? But did He not tell the thief on the Cross where He was going? (St. Luke xxiii. 43.) Then do ‘Hell’ in the Creed and Paradise mean the same place? Yes. Hell here means *Hades*, the place where departed souls dwell. But our word Hell used with a different and a terrible meaning—means sometimes the place of lost souls. (St. Matt. xxiii. 15; St. Mark ix. 43, 44.)

But are the souls in Hades all good souls? A great gulf there. Whom does this gulf separate? The souls of the blessed from the others. (St. Luke xvi. 26.) This dwelling-place of the blessed called by the Jews ‘Abraham's bosom’ as well as Paradise. Among these blessed souls the Soul of Jesus went.

Repeat—‘To-day shalt thou be with Me in Paradise.’

2. Why It went there.

Think of the vast number of good souls there. Abraham, Isaac, Jacob, the holy prophets, the army of God's saints!

What joy when the Soul of Jesus entered! The Gospel for them too—the Sacrifice on the Cross for them too. What good news! They to share in the Redemption wrought by the Son of God! (1 Peter iii. 18, 19.) This His message to them.

But another reason why our Lord's Soul went there. He was to be like us in every way. (With one exception—what?) Go through whatever we had to go through. Then must die like us. His soul to leave His body—go where our souls will one day go.

Two thoughts suggested to us by this Lesson:

1. *What will some day happen to our bodies.*

Some day the soul will leave the body. When? (Ecc. xii. 7.) What will be done with our bodies? Reverently put in the grave.

Repeat—‘A few more years shall roll,

A few more seasons come,

And we shall be with those that rest

Asleep within the tomb.’

But how different our stay there from our Lord's! Our bodies ‘sown in corruption.’ (1 Cor. xv. 42.) *His* saw no corruption. Think now—

2. *What will happen to our souls.*

Will take the journey our Lord's took. Will join, we trust, the waiting souls in Paradise. (Rev. vi. 9–11.) What a vast host of souls there! The noble army of martyrs—the glorious company of the apostles and saints all there! Will they ever be happier than they are now? When? [*See Prayer in Burial Office.*] When the number of the saints made up. All then to have ‘their perfect consummation and bliss’ in heaven after the ‘Great Day.’

What are these souls doing in Paradise? Are they conscious? Think they remember us? Yes. Are worshipping, praising, praying—joining their voices to ours. Surely our thoughts often of them. They are still one with us. [*Illustration: A family—still one though part across the sea.*] So God's children here and in Paradise one great family. (Heb. xii. 23.)

[*Questions on the Lesson.*—What happened to our Lord's Body after His death? Where did His Soul go? How does the Creed express this? What is the meaning of ‘hell’ here? What other

meaning has the word sometimes? What did our Lord say to the penitent thief? What other name did the Jews give to the abode of the blessed dead? What is that gulf in Hades of which one of our Lord's parables speaks? Give one reason why our Lord went into Paradise. Can you mention another? When will the waiting souls in Paradise receive their perfect bliss? For what day are they waiting?]

NOTES FOR JUNIOR CLASSES.

Ever been in a Church-yard? See these tiny graves. Whose? What laid to rest underneath? Bodies. Solemn thing to die.

When did Jesus die? Was His Body laid in a grave? Whose? Of what kind? But our Lord had not only a Body—had a—? Soul.

I. OUR LORD IN PARADISE.

Soul—spirit—who can see a soul leave the body? Imagine the cry on the Cross—the Soul has gone.

1. Where His Soul went.

Listen. He tells the thief where they are both going.

Repeat—'To-day shalt thou be with Me in Paradise.'

Think of Paradise—millions of good souls waiting, waiting for the Great Day.

2. Why His Soul went to Paradise.

Joy in Paradise. Why? Jesus brings them glad Tidings. He has *died for them* too. What a joyful message!

II. THE SAINTS IN PARADISE.

Is there a Paradise now? Yes. God's good children there. A vast army of souls. Think they know or care about us? Surely. [*Spectators in a circus looking at what is going on in the arena.*] Are they happy? Yes. But happier by-and-by. When? When the Great Day comes and they have their bodies again, and the glories of heaven are theirs.

We hope to join them some day. Are we getting ready?

Repeat—'In the Paradise of Jesus

There are many homes of light,
And they shine beyond the darkness,
With a radiance clear and bright.'

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SUNDAY SCHOOL LESSONS.

LESSON XX.

THE RISEN LORD.

‘The third day He rose again from the dead.’

TO BE READ.—St. Matt. xxviii.

TO BE LEARNT.—1 Cor. xv. 20–21.

HYMN.—‘*Jesus Christ is risen to-day.*’

SKETCH OF THE LESSON.

Are all Sundays alike at Church? Some much more joyous than others—brighter hymns—decorations—lovelier flowers—processions perhaps. What occasions are these? Great Festivals. Every Sunday a Festival. But one Sunday the chief Festival of all. Which? Easter Day. Which part of the Creed specially thought of then? ‘*The third day He rose,*’ &c. Perhaps a joyous burst of music at these words.

I. THE STORY OF THE RESURRECTION.

Where did we leave our Lord’s Body? Where His Soul? But now the ‘third day’ has come. His Soul back from Paradise. A strange scene at the garden grave. The soldier-guard terrified—‘became as dead men.’ (St. Matt. xxviii. 4.) Why? A movement in that grave—the stone rolled from the mouth—a bright angel upon it—the grave empty!

Who are these men running through the streets—arriving breathless at the garden? St. Peter and St. John. Had heard the grave had been tampered with. How puzzled to see the empty tomb! (St. John xx. 6–10.)

Look at this weeping woman in the garden. Why weeping? Somebody speaks to her. Is it the gardener? It is too dark to see. ‘Mary’! She recognises the voice. *It is Jesus.* He is risen indeed.

Other hearts gladdened that day. St. Peter’s. (St. Luke xxiv. 34.) Two disciples at Emmaus saw their

Master. Then the company of the apostles in the upper room. (St. John xx. 19.) Imagine the joy of the disciples to see their Lord again—*alive*! The very marks of the nails and spear there! There can be no mistake!

II. THE LESSONS OF THE RESURRECTION.

But why should *we* rejoice about the Resurrection? Why should Easter be so great and bright a Festival? Why the Church in such holiday attire? The event so joyous that a sort of Easter kept every week. When? Each Sunday. Sunday, 'the Lord's Day.' (Rev. i. 10.) No wonder Christians keep the Resurrection Day of our Lord. To them the Resurrection *the greatest event that ever happened*. Why? Let us see.

Think first of the wonderful teaching of—

1. Our Lord's Resurrection.

How if Christ had not risen? How if all had ended on Calvary? Think of what men would have said to the disciples—'Ah, your Master was crucified—there is an end of Him—He was an impostor'! Death would have conquered Him. But could not say this of One who rose from the dead. He conquered Death and the Grave.

Repeat—'O death, where is thy sting? O grave, where is thy victory?'

If Christ had not risen, how about our sins? (1 Cor. xv. 17.) We know now that His Death on the Cross has purchased our pardon. [Illustration: *An agreement—or a writ of pardon. How do we know it is genuine? Sealed at the foot.*] The Resurrection the seal of God to what had been done for us on the Cross. This why the Apostles 'preached the Resurrection.' (Acts iv. 33; xvii. 18.) Our Lord shown indeed to be 'the Son of God with power.'

The Resurrection a grand victory. [Illustration: *A warrior returning—enemy's stronghold captured—its keys delivered up to him—surely a great event.*] So our Lord's Resurrection Day a day of triumph. See what keys He brings with Him. (Rev. i. 18.) The keys of the other world. The keys of Hades. [Last Lesson.] Will one day call the blessed souls from thence—give them their bodies—gather them into His final kingdom.

But lessons to be learnt at Easter about—

2. Our Resurrection.

Look at this beautiful flower. How lovely and fresh! Yet the plant has pushed itself up from the dull mould. A picture of what our 'new life' should be. This one of the lessons of the Resurrection. (Rom. vi. 4.)

(1) *Our New Life here.*

But why should our souls need *new* life? See 1 Cor. xv. 20. The old life poisoned. 'In Adam all die.' The antidote—the medicine is the New Man—the Risen Lord. This is why we read so much in the Bible about the body of Christ. See what it is called in St. John vi. 51. The 'Living Bread.' See the great way in which the Life-giving Lord touches His people. A share of the risen life of Christ given to each of the baptized. This new life fed in the other great Sacrament. What is that? Holy Communion. No wonder then that Christians think so much of their Easter Communion. All expected to meet their Risen Lord on this great Festival.

Let us remember what this new life means. We are to rise to newness of life. But this means we are to *die* first. How? See Rom. vi. 11. Must die to sin. [Illustration: *A dead body—speak to it—does it answer? No response.*] So when sin calls we must not hear it—be dead to it.

Repeat—'Dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.'

(2) *Our New Life hereafter.*

Look at the churchyard—graves bright with flowers—crosses, &c. All speaks of hope. Christ has risen—so will His people. See what He says in St. John vi. 54. Our Lord's Body will give our bodies power to rise again. Christ the 'first fruits' of this harvest. How wonderful our resurrection body! 'Fashioned like unto His glorious Body.' [Burial Office.]

Try to learn these Easter Lessons.

*Repeat—'On this most holy day of days,
To God your hearts and voices raise,
In laud and jubilee and praise,
Alleluia!*

[Questions on the Lesson.—What do we commemorate on Easter Day? What weekly Festival do we keep in honour of the Resur-

rection? To whom did Jesus appear in the garden? To whom besides did our Lord appear on the first Easter Day? Where did He appear to the assembled disciples? What would have been said of Him if He had not risen? What would have been our condition? Over what was the Resurrection a victory? Of what has our Risen Lord the keys? Why do we need a new life? How are Christians first made sharers in Christ's risen Life? In what way is this new Life fed? What other resurrection is to be ours through Christ's rising from the dead?

NOTES FOR JUNIOR CLASSES.

How bright the Church on Easter Day! Why? [*A wedding. White or beautiful dresses—flowers—why? Every-body happy.*] A Festival. What is it all about?

I. OUR LORD'S RESURRECTION.

[*Picture some of the scenes on the first Easter Day.*] The grave—the soldiers—their terror. Why in terror? The Angel—the empty tomb!

The two disciples running—the tomb entered. Mary in the garden. The disciples in the Upper Room.

[*Our dear friend dead—what grief!*] Think of disciples' grief. But now what strange, wonderful news! Too good to be true! No. Their Lord is risen. What joy!

This why we keep Easter. Every Sunday a sort of Easter.

Repeat—'This is the day which the Lord hath made; we will rejoice and be glad in it.'

II. OUR RESURRECTION.

[*A dead body—speak to it—touch it—will it answer? No.*] We to be dead in one way. Dead to sin. Have nothing to do with it. But to have a new life. Our Risen Lord to give this to us. Gave us a share when we were baptized. Will feed it in Holy Communion.

Churchyard. Graves. [*Flowers. Springing out of dull mould.*] Speaks of another resurrection. One day, because Jesus rose, we shall rise. A glorious body like His. What a great day the day of resurrection!

SUNDAY SCHOOL LESSONS.

LESSON XXI.

THE LORD IN HEAVEN.

‘He ascended into Heaven, and sitteth at the right hand of God the Father Almighty: From thence He shall come to judge the quick and the dead.’

TO BE READ.—Acts i. 1-11.

TO BE LEARNT.—Heb. vii. 25.

HYMN.—‘*The Head that once was crowned with thorns.*’

NOTE.

‘At the right hand of God’ means the highest position of power and glory in the unseen world.

SKETCH OF THE LESSON.

Suppose a grand cathedral to be built. Does contractor build it as he likes? No. Works according to architect’s plans. He is told the measurements—all about the material, &c.

Our Lord came on earth to found a kingdom—to build up a House. What is this House, this kingdom? The Church. Who were to be the builders? Apostles. (1 Cor. iii. 9, 10.) What wonderful conversations between the Risen Saviour and the Apostles! How long was He with them? And what did He talk about? (See Acts i. 3.) Spoke of the things ‘pertaining to the kingdom of God.’ No doubt told the Apostles all about the Faith they were to teach—how the Church was to be organised, its ministers appointed, its Sacraments administered. And so Church ways were the same wherever the Apostles went—the same Faith, same Baptism, same Holy Communion, &c.

But now the ‘forty days’ over. A striking event to take place. (See Acts i. 9-11.) Imagine the scene. Bethany, a beloved spot. The assembled disciples. The Lord ‘parted from them.’ See what He is doing as He ascends. (St. Luke xxiv. 51.) Is in the act of blessing. [Illustration: *The Priest at the close of service, with uplifted hand, blessing the people.* (Lev. ix. 22.)] How the Apostles gaze! Their Lord really gone. Our Lesson to-day about the ascended Lord.

I. OUR KING.

Where has our Lord gone? (Acts i. 11.) Then when we think of Him we do not remember merely that He once lived and died. What else? That He lives now.

Think of His entry into heaven. [Illustration: *Triumphal entry of a warrior king. What shouts of joy!*] Jesus, the 'King of Glory,' enters the gates of heaven. (Ps. xxiv. 7.)

Repeat—'There for Him high triumph waits,
Lift your heads, eternal gates,
He hath conquered death and sin,
Take the King of glory in.'

Now see why our Lord ascended into heaven.

1. To Take again His Glory.

Think how low He stooped when He came to earth. (See Phil. ii. 7.) Emptied Himself of His glory. Now returns. Takes it again. No more humiliation. The highest place in the other world His. How does the Creed put this? 'Sitteth at the right hand of God.' He is King now of a great kingdom.

2. To Prepare a place for His People.

Does so great a King care for *us*? Yes. We His subjects. His heart full of love to us. Wishes to have us near Him. So see what He does. (St. John xiv. 2.) [Illustration: *Sailor boy expected home. Room prepared. House tidy. Little things got ready for him. What thought for him on father's and mother's part!*] So our Lord preparing 'mansions' for His faithful people. Then our real home not here in this world? No. In the next. (Heb. xiii. 14.)

3. To Rule His Church.

What has a king to do? [Illustration: *Picture of king on a grand throne, holding a sceptre. What does this all mean? The king reigns, rules over others.*] So our King rules His kingdom, His Church. How? Do we see Him with our bodily eyes? No. (See St. John xvi. 7-13.) Has sent the Holy Spirit to rule and guide it.

II. OUR PRIEST.

Imagine the Jewish High Priest on the Day of Atonement. See him entering the Holy of Holies—sprinkling

the blood—all alone. (Heb. ix. 7.) This is a figure of our ascended Lord. (See ver. 11.) He is our Priest. (Heb. v. 6.)

Repeat—‘A Priest for ever after the order of Melchisedec.’

Let us see what He is doing in heaven as our High Priest.

1. If He is a priest He must have something to offer. (Heb. viii. 3.) What has He to offer? Himself. Let us think of Him as pleading before God His sufferings and death. One way in which He has appointed that we may join in this with Him. How? In the Holy Communion. (1 Cor. xi. 26.)

2. Now turn to 1 John ii. 1. An ‘Advocate’—one who speaks on behalf of another. How happy for us to have God’s own Son to be our Advocate—to intercede for us! [Illustration: *Beggar in rags at king’s palace gate. Will he gain admittance? How if the king’s son speaks for him? Will not be refused now.*] All our prayers offered ‘through Jesus Christ.’ But friends not always at hand to speak for us. Perhaps die. Our Intercessor never dies. ‘Ever liveth.’ (Heb. vii. 25.)

III. OUR JUDGE.

But will the Lord Jesus ever come to the earth again? What does our Creed say? ‘*From thence,*’ &c. He will come as our Judge.

Repeat—‘We believe that Thou shalt come to be our Judge.’

1. When will this be? Does anybody know? Not even the angels. (St. Matt. xxiv. 36.) When the number of God’s people made up. Then the end to come as a thief in the night. Some will be alive—the ‘quick.’ The dead will rise from their graves.

2. If so sudden—if the time not known—how ought we always to live? To be ready. [Illustration: *Master returning home. Which of his servants would welcome him, the faithful servant or the idle and unfaithful?*] (1 Pet. iv. 7.)

Think what a great day the day of the Lord’s coming will be. Every man to be judged according to his works. (Rev. xx. 13.) But let us remember who our Judge is to be—the Saviour who died for us.

[*Questions on the Lesson.*—How long did our Lord remain on earth after His resurrection? What did He speak to His disciples about during this time? In whose sight did He ascend into heaven? What was He doing when He began to ascend? Where does the Creed say that He is now? What do you mean by the 'right hand of God'? Give one reason why our Lord ascended into heaven. Mention other reasons. By whom does He rule His Church? What is He doing in heaven as our Priest? How may we join with Him in this? When will our Lord come again to earth? For what purpose?]

NOTES FOR JUNIOR CLASSES.

Child saying prayers—perhaps saying '*Gentle Jesus,*' &c. If so, she is speaking to—? Then where is our Lord? Living now? Yes. In heaven. Remember—He is a *living Lord*.

I. HOW HE ASCENDED INTO HEAVEN.

Apostles standing gazing into the blue heavens. Why? Their risen Lord just left them. Was blessing them when He rose from earth. Now gone! [*Parting. Sad. Tears. Why? Perhaps never to meet in this world again.*] But Apostles happy. Knew it was well for Master to go.

II. WHY HE ASCENDED INTO HEAVEN.

[*Describe king with sceptre—on throne.*] We have a King now in heaven. Ruling the Church.

Repeat—'*Jesus, King of Glory,
Jesus, King of Love,
Is gone up in triumph
To His Throne above.*'

Look again. See Jesus pleading for us. He is our High Priest. All our prayers go 'through Jesus Christ' to the Throne. [*Mother pleading for her boy's forgiveness. Asks pardon 'for her sake.'*] So Jesus intercedes for us.

III. WHEN HE WILL COME AGAIN.

[*Describe angels at the Ascension—their conversation with the disciples.*] A scene of glory some day in the heavens. When? Why will the Lord come again?

Repeat—'*We believe that Thou shalt come to be our Judge.*'

[*A trial—judges—policemen—gaolers—who only have cause to be afraid? The guilty.*] Then shall we not all be afraid at the great day? No. Christ's faithful need not fear. Why not? Let us be His watchful servants.

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SUNDAY SCHOOL LESSONS.

LESSON XXII.

THE HOLY GHOST.

‘I believe in the Holy Ghost.’

TO BE READ.—Acts ii. 1–21.

TO BE LEARNT.—St. John xiv. 16, 17.

HYMN.—‘*Our Blest Redeemer, ere He breathed.*’

SKETCH OF THE LESSON.

How many paragraphs in the Creed? How does the first paragraph begin? The second? Now we think of the third. Why are there *three* paragraphs? Each paragraph about one of the Persons in the Holy Trinity. Our lesson to-day then about the Third Person in the Blessed Trinity, God the——? Holy Ghost.

I. THE NATURE OF THE HOLY GHOST.

1. Ghost an old English word—means *spirit*. Angels are spirits. We all have spirits. Something very wonderful to us about a spirit. How far above our understanding God, who is a Spirit! (St. John iv. 24.) We think to-day of one thing God has told us about Himself. There is at work amongst us—the Holy Spirit.

2. But see what the Bible says of Him—He *hears*, *speaks* (St. John xvi. 13), *intercedes* (Rom. viii. 26), *is grieved* (Eph. iv. 30). Then the Holy Ghost a distinct *Person* in the Holy Trinity. Is He then truly God? (See Acts v. 34.) They who lied to the Holy Ghost lied to God. (See also 1 Cor. iii. 16; 1 Cor. vi. 19.) The temples of the Holy Ghost are temples of God. The Holy Ghost is truly God.

3. Is then the Holy Spirit a Son of God like our Lord? No. Not ‘begotten’ like the Eternal Son. Our Lord the ‘only begotten of the Father.’ Nor was the Holy Ghost created like men and Angels. See what the Nicene Creed says: ‘Proceedeth from the Father and the Son.’ Can

we understand the full meaning of this? No. We speak in this way because Holy Scripture does.

4. What is it to be holy? Good. Who so good as God? This one reason why God's Spirit called the *Holy Spirit*. But another reason. God wishes us to be holy. Sends His Spirit to us to make us holy.

II. THE WORK OF THE HOLY GHOST.

The Blessed Spirit at work in the world from the beginning. (*See Gen. i. 2.*) Was present at the Creation. Taught men all through the centuries before Christ came. 'Spake by the Prophets.' (2 Peter i. 21.) Gave men power to write the Scriptures. (2 Tim. iii. 16.) A grander work than that nearly nineteen centuries ago. What? (St. Luke i. 35.) He brought about the Incarnation of our Lord Jesus Christ.

But the Holy Spirit with us now in a wonderful way. How is this? (*See St. John xv. 26.*) When our Lord ascended He promised to send His Spirit upon the Church.

Repeat—'Ye shall be baptized with the Holy Ghost.'

1. His Work in the Church.

Look at yonder mill sails—quite still—machinery inside still—no steam—the miller waiting for a breeze. Breeze springs up—mill now at work. Our Lord's Church before Pentecost like this. Waiting for the breeze from Heaven. At last came. (Acts ii. 1-4.) The Holy Ghost descended—the wheels of the Church going ever since. This why the Nicene Creed calls the Holy Ghost not only 'the Lord' but—what else? The 'Giver of Life.' [*Illustration: The story in Genesis. Adam created—all ready for life. What did God do? Breathed into him 'the breath of life.'*] Holy Spirit gave life to the Church.

Think of the Apostles preaching. What wonderful success! Was it their cleverness that did it? No. The power of the Holy Ghost.

Think of clergy being ordained. Whose power given them when hands laid upon them? The Holy Ghost's. The same channels of God's grace now as in Apostles' days. Holy Spirit to remain with the Church. How long? For ever. (St. John xiv. 16.) The Holy Spirit the life of the Church. Fills every part. [*Illustration: The life of the body—every limb shares in it—the blood circulates to*

the tips of the fingers.] So the whole Church feels the Spirit's life in God's appointed channels.

2. His Work in the Soul.

But the Church made up of individuals. Let us see how the 'Giver of Life' touches us. See this child brought to the Font. Who is it that blesses the child there? The Holy Spirit. [See *Baptismal Office*, 'Give Thy Holy Spirit to this child,' &c.] Child made by Him a member of Christ. Christ's Life given to him.

Look again. Bishop laying his hands on the baptized. What is the meaning of this? (*See Acts viii. 17.*) Another way in which God the Holy Ghost blesses us—gives us help, strength—fresh supplies of Life.

A solemn, beautiful service in Church on Sundays—in the early morning perhaps—the most important of all the offices of the Church. What is it? Holy Communion. This another way in which the Holy Ghost brings life to our souls. How thankful we should be to God for His Sacraments! How diligently and faithfully use them! [Illustration: *Pipes laid down, bringing water or gas from the reservoir. The reservoir the store—the pipes bring the water or gas to us.*] The Sacraments, like these pipes, bringing God's grace to us.

Think, then, of the Holy Ghost blessing us—bringing to us what our Lord has done for us—applying it to our souls—making our souls His temples. (1 Cor. iii. 16.) In how many other ways does God's Spirit bless us? Not in the same ways perhaps to all. (1 Cor. xii. 11.) Blesses God's Word to us perhaps—touches our heart through some good book or good words—gives us good thoughts—stirs us to make good resolutions—strengthens—guides us. (Rom. viii. 14.)

Repeat—' And every virtue we possess,
And every conquest won,
And every thought of holiness,
Are His alone.'

Let us honour the Holy Ghost—bring forth in our lives the fruits of the Spirit. (Gal. v. 22.)

[*Questions on the Lesson.*—Who is the Third Person in the Blessed Trinity? From Whom is the Holy Ghost said to proceed? What is the meaning of the word Ghost? Where do we confess that

the Holy Ghost is the 'Giver of Life'? Where do we first read of the Holy Spirit in the Bible? What had the Holy Ghost to do with the writing of Holy Scripture? When did the Holy Ghost descend upon the Church? When did He first give life to our souls? In what other ordinances does He bless us? What do we call that help or favour of God which the Holy Spirit ministers to us? Mention some of the 'fruits of the Spirit.']

NOTES FOR JUNIOR CLASSES.

Ever seen an Angel? Perhaps some here. Can we see them? Why not? Spirits. Old word for spirit—ghost.

I. THE HOLY GHOST.

Think of God. How great! Mysterious! Cannot understand Him fully. Believe what He tells us about Himself.

Repeat—'In the Name of the Father, and of the Son,
and of the Holy Ghost.'

Then we believe in—are baptized in the Name of God the —? God the —? And God *the Holy Ghost*. Think to-day about the Third Person in the Holy Trinity—God the Holy Ghost.

II. THE HOLY GHOST'S WORK.

[*A dead bird—how still—can you make it move, fly, sing? What does it want? Life.*] Life very wonderful. The Church must have life. The Holy Ghost—the *Giver of Life*! [Nicene Creed.] Made the Church a living thing. [*Ship sailing. Sails filled—by what? The breeze.*] So the Church's ship sent on by God the Holy Ghost. Its start at Pentecost. Has gone on preaching—baptizing—confirming—ordaining, &c. How long will it go on? For ever.

Does God the Holy Ghost care for us? Yes. Blessed us when we were baptized—gave us life—will maintain it if we will not put it out by sin. [*Little wheels in a watch—all have their places.*]

Remember that the Holy Ghost lives in us. How careful not to grieve Him!

Repeat—'Spirit of purity and grace,
Our weakness, pitying, see:
O make our hearts Thy dwelling place,
And worthier Thee.'

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SUNDAY SCHOOL LESSONS.

LESSON XXIII.

THE HOLY CATHOLIC CHURCH.

'I believe in . . . the Holy Catholic Church.'

TO BE READ.—St. Matt. xiii. 24-33.

TO BE LEARNT.—Acts ii. 41, 42.

HYMN.—'Christ is gone up; yet ere He passed.'

SKETCH OF THE LESSON.

Think of a town or village. [*Name one.*] A large building perhaps here or there. What is that large building with a spire (or tower)? A church. We often use this word. Do we always mean a building? The Church we often speak and read of made up not of stones and timber. What then? Of souls. Of men, women, children. We part of it.

The New Testament word for Church, *Ecclesia*, means a body of people 'called out.' What people were 'called out' from other nations in old times? Jews. They were then the 'Jewish Church.' So the Christian Church 'called out' from the world.

I. HOW THE CHURCH WAS FOUNDED.

Think, again, of God the Holy Ghost. What does the Nicene Creed call Him? 'The Giver of ——'? *Life*. Now see to what He gives life. [*Illustration: Beautiful complicated machinery. Man moves a handle. All set to work.*] So the Holy Ghost set to work the whole machinery of the Church. (Acts ii. 1, 2.) Has gone ever since. How long will it keep going? (St. Matt. xxviii. 20.)

What does the Creed call this Church? The 'Holy Catholic Church.' As we believe in the Holy Ghost we believe in the Church to which He gives life.

Why do we call it *Holy*? What is that Spirit called Who dwells in it? The *Holy Spirit*. And the Church's work is to make men holy.

What else is it called? Catholic. Why? (Catholic=universal.) The Jewish Church for *one* nation—which?

Christ's Church for all nations and for all time. Jews and Gentiles, slaves and masters, white men and black, clever men and simple—the Church for them all. (Gal. iii. 28.) Are we English Church-people Catholics? Yes. Ours a branch of the Holy Catholic Church for whose 'good estate' we pray.

II. WHAT ARE THE MARKS OF THE CHURCH?

Many sorts of religions even in this little island. Fresh ones every year. And called by Christ's Name! Many faiths. Yet see what the Bible says. (Eph. iv. 5.)

Repeat—'One Lord, one Faith, one Baptism.'

How many Churches does the Creed speak of? 'ONE Catholic and Apostolic Church.' Church spoken of in the Bible as a '*body*.' Christ's mystical body. (Eph. v. 30–32.)

Now see how we can tell this 'one body'—what its signs are. (See Acts ii. 42.) Its members to be steadfast in —?

Repeat—'The Apostles' doctrine and fellowship and in breaking of bread and in prayers.'

1. The Apostles' Doctrine.

Suppose new faith started to-morrow—should we receive it? No. *Because* new. Not the Apostles' doctrine. Should have nothing to do with it. The old Faith the only true Faith. What was this 'doctrine' about? About our Lord—His Incarnation, Life, Death, Resurrection, Ascension, Giving of the Holy Ghost, &c. (St. Luke i. 3, 4; 1 Cor. xv. 1–6.) Just what we have in our Creed. These facts and what they had to do with our salvation—the Apostles' doctrine.

2. The Apostles' Fellowship.

Suppose one said, 'Oh, yes, I believe all this—I will set up a Church of my own,' should we join? No. Must keep in the one Society started at Pentecost. [Illustration: *A club or society—has its head, officers, rules, &c.—i.e., is organised.*] The Church a Divine Society. Its Head in Heaven—who? Its ministers properly appointed. [Illustration: *Magistrate—officer in regiment—holds Queen's commission—did not appoint himself.*] Any of the Apostles living now? Whom did they appoint in their places? Bishops like Timothy. They ordained clergy—made other

bishops—so on down to to-day. Any *one* Bishop supreme over the rest? No. Bishop of Rome pretends to be. This altogether wrong.

3. The Sacraments.

The 'Breaking of Bread.' What does this mean? (1 Cor. xi. 24.) The Holy Communion. This another mark of the Church. Has true ministers and so true Sacraments. Does this matter? Yes. This the way Christ's people's souls fed. First put into the Church by one Sacrament—strengthened and fed by another. (St. John vi. 53, 54.)

4. The Prayers.

Steadfast in *'the prayers.'* Not only in private—in public prayer. Church's worship has gone on all these centuries—daily sacrifice of prayer and praise—Holy Communion. And this worship never to cease.

The Church of England is our branch of this 'Holy Catholic Church.' Has these marks.

Repeat—'From all false doctrine, heresy, and schism,
Good Lord, deliver us.'

III. WHAT IS OUR DUTY WITH REGARD TO IT?

Suppose man made a religion, what will become of it? Will perish. God made the Church. So will last for ever. (St. Matt. xvi. 18.) Then I must—

1. Belong to it.

When was I admitted? At Baptism. Made a member of Christ's Body—the Divine Society. (Rom. xii. 5.) Let me be thankful. But I must also—

2. Be Faithful to it.

The duty of a member of a society to keep the rules. [Illustration: *Friendly Society. No sick pay if man not enrolled a member—none if he breaks certain rules.*] Be faithful to the Church, and to its Lord. See what will happen if we are not. (St. John xv. 6.) [Illustration: *Dead branch of tree cut away.*] Love the Church. Be faithful. Then by-and-by we shall pass over to the part of the Church in Paradise.

[Questions on the Lesson.—What does the word Church mean? For what nation was the Jewish Church founded? For whom was Christ's Church intended? What is it called because of this?

What does Catholic mean? When was the Catholic Church founded? What are its four marks? In what form do we recite our Faith? Why should we reject any new faith? What is meant by the 'Breaking of Bread'? How long will the Church last? What is my duty with regard to the Church?]

NOTES FOR JUNIOR CLASSES.

Card hanging up in cottage—father's name on it. [e.g., *Foresters, Odd Fellows, Druids, &c.*] What does it mean? Father belongs to a society. We belong to a larger. What? The Church. Enrolled in it. When? Whose Society is this? God's. He made it. Man did not plan it.

I. WHAT THE CHURCH IS.

How many religions there are! But God's Church *one* Society.

Repeat—'I believe one Catholic and Apostolic Church.'

1. This Great Society has one Head. Who? Our Lord. [*Army. Who are these commanding? Officers.*] The Church, her officers. Do officers appoint themselves? No. Have Queen's commission. So our Bishops, Priests, Deacons—sent by God—ordained in God's way.

2. What does the Church believe? The old Faith. If somebody starts a new religion we say, 'Not the old Faith.' We reject it.

3. Look inside a church. What at the East end? What near the West door (generally)? The two great Sacraments in the Church from the first. The Sacraments another sign of the true Church.

Remember what the Church is for—to make us *holy*—the Holy Spirit in it. The Church—**HOLY. CATHOLIC** too—not for one race—for all men and to last always.

Repeat—'Christ is gone up, yet ere He passed
From earth in heaven to reign,
He formed one Holy Church to last
Till He should come again.'

II. WHAT IS OUR DUTY?

To belong to the Church—love her—keep her rules—cling to her till we die.

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SUNDAY SCHOOL LESSONS.

LESSON XXIV.

THE COMMUNION OF SAINTS.

'I believe in . . . the Communion of Saints.'

TO BE READ.—Eph. iv. 1-13; Heb. xii. 22-24.

TO BE LEARNT.—Heb. xii. 22-23.

HYMN.—'Let Saints on earth in concert sing.'

NOTE.

'Communion' means literally—a building or fortifying together. The suggestion is that of a common work in which all are sharing.

SKETCH OF THE LESSON.

Sunday morning. Church bells ringing. Group on the way to church. Man, woman, several children. Little girl taking father's hand. We can see it is a family. A pretty sight to see a family happy. Think of them again round the table at home. Father at the head. If one ill what do others feel? How kind and thoughtful the rest!

God has a vast family. Last Lesson about it. What does God expect His children to be? (*See* 1 Pet. i. 15, 16.) Holy. Good. What does the Bible call God's good people? (*See* Ps. xxxi. 23; 1 Cor. i. 2.) The 'Saints' of God one large family. We think of this great family as we recite the Creed. We say, '*I believe in the Communion of —*'

I. THE SAINTS OF GOD.

Ever been out on a starlight night? Here and there a bright planet. Some men can tell us their names. Some of God's people like these bright stars. We think of them on certain special days. Put S. or St. before their names. What does it mean? [*Instances.*] Are these *all* the Saints of God? Only the chief of them. The 'Communion of Saints' teaches us to think of many many more—of all God's great army of Saints. All the baptized 'called to be Saints.' (2 Cor. i. 1; Eph. i. 1; Phil. i. 1; Col. i. 2.) This article of the Creed makes us think of those who are really Saints—really God's good children.

II. THEIR COMMUNION WITH GOD.

Think again of a father—his children round him—clustering upon his knees. How they listen to him—tell him their thoughts and wants! So God's Saints speak to Him. How? In prayer. Commune with Him. (1 John i. 3.) How does the Lord's Prayer begin? Not—*My Father*—'*Our Father*.' Think of all God's family thus speaking to Him. Join in the common worship of the Church. One great act of worship in which the 'One Body' specially join. (See 1 Cor. x. 17.) The Holy Eucharist.

Think of another great blessing the Saints all share in. One always pleading, interceding for us. Who? (Heb. vii. 25.) [*Illustration: A Prince speaking to a great King on behalf of rebel subjects.*] All the Saints' prayers presented to God by our Lord. Are one with Him—through Him 'by one Spirit' have access to the Father. (Eph. ii. 18.)

Repeat—'**Joined to their Lord in bonds of love,
All of His grace partake.**'

How full of beautiful meaning the closing words of our Daily Prayers! What are they? 'The grace of our Lord,' &c.

III. THEIR COMMUNION WITH EACH OTHER.

A grand thing to be a Roman in olden days. How proud of their world-wide empire! England boasts of sun never setting on her dominions. Yet what are these to God's vast kingdom of Saints! One great family. 'Knit together—in one communion and fellowship.' [*Collect for All Saints*]. (1 John i. 7.)

Repeat—'**We have fellowship one with another.**'

1. The Saints on Earth.

One thing which holds a family together. What is that? If one in trouble or sick or in danger, how anxious the others! How ready to help! Bound together by a golden cord—the cord of love.

The Saints so bound together. [*Illustration: A limb of the body seriously diseased—how the pain affects other organs—perhaps enfeebles the whole body!*] The Saints one body. If one member suffers—others suffer with it.

(1 Cor. xii. 26, 27.) How bound together in love! Have one common Father—the same Elder Brother—partake of the same spirit—share in common worship. Share in mutual kindness and love and prayer for each other. Suppose some in poverty, what will others do? (*See Rom. xii. 13.*) Suppose some in trouble—what will others do as far as they are able? Comfort and help them.

2. The Saints in Paradise.

But are God's Saints all on earth? No. Some have gone long since to rest. Then God's family in two parts? Yes. [*Illustration: A family separated—some of the boys out in Canada or New Zealand. Is the relationship altered? No. Still are of the same family.*] The greater part of God's Saints not now on earth. Where are they? Passed over into Paradise. Think of the vast host of Saints in God's keeping in Paradise. Are they anything to us? Are we anything to them? Oh, yes! Do they think of us? Surely they do. And may we think of them? Certainly. We think of them every Sunday at Holy Communion. [*'And we also bless Thy Holy Name for all Thy servants departed,' &c. Prayer for Church Militant.*] We and they are still part of the great family. We believe in the 'Communion of Saints.'

*Repeat—'The Saints on earth and those above
But one Communion make.'*

Some of our loved ones among the number in Paradise. How comforting the thought of the Communion of Saints! We are not altogether cut away from them. Have fellowship with them—in worship—in hope—in prayer. A great day to which we and they are looking forward. What day? The Day of Christ's appearing. (2 Tim. iv. 8.) Then all to have their 'perfect consummation and bliss.'

But see Heb. xii. 22, 23. Our fellowship not only with the spirits of just men made perfect. Fellowship with the holy angels too. Wonderful thought. Their Father, our Father. Do they care for us? Yes. Help us here on earth. (Heb. i. 14.) Do we pray to them? No. But join with them in worship and praise. Let us think of this when we say we believe in the 'Communion of Saints.'

[*Questions on the Lesson.*—What do you mean by Saints? Who are all called to be Saints? Mention some of God's Saints whom the

Church commemorates. How does the Lord's prayer remind us that the Saints are a family? What prayer in our services shows that we have communion with the Blessed Trinity? How do the Saints have fellowship with each other? Where are the greater number of God's Saints? For what day are they looking forward? How do we have communion with the Saints in Paradise? With what other beings have we communion?]

NOTES FOR JUNIOR CLASSES.

Children coming to school hand in hand. Who are they? Brothers or sisters. Belong to same family—live in one home—one father. [*Picture home life and happiness.*]

One prayer we all say—what? How does it begin? 'Our Father.' Then are we of one family? Yes. God's family. One word used for God's good children—*Saints*.

I. THE SAINTS ON EARTH.

Think of God's great family—the Saints living on earth.

1. Their Love to their Father.

[*A family—children round father's knee—how they love him!*] So God our loving and loved Father. His children love to speak to Him, listen to Him.

Repeat—'One is your Father which is in heaven.'

2. Their Love to each other.

A child ill or in trouble. How sorry the other children! They love him. So God's children must love each other—remember they are one family.

Repeat—'Love as brethren.'

II. THE SAINTS IN PARADISE.

[*Brothers far away over the sea. Do we think of them? They of us? Are still our brothers.*] So God's family divided. Many, many have left this world. Where are they? In Paradise.

Have they stopped praying? worshipping? loving? No. We shall join them some day. They still belong to the great family of the Saints. Let us think of them when we say, 'I believe in the Communion of Saints.'

Repeat—'One family, we dwell in Him,

One Church, above, beneath;
Though now divided by the stream,
The narrow stream of death.'

NATIONAL SOCIETY.]

SUNDAY SCHOOL LESSONS.

LESSON XXV.

THE FORGIVENESS OF SINS.

'I believe in . . . the Forgiveness of sins.'

TO BE READ.—St. Matt. ix. 1-8.

TO BE LEARNT.—Eph. i. 7.

HYMN.—'Lord, when we bend before Thy Throne.'

SKETCH OF THE LESSON.

Somebody ill. Who is sent for? Perhaps messenger told to make great haste. Why? Illness very serious. Person said to be 'in danger.' In danger of what? Of death perhaps. How anxious we are about body's health! Not so anxious about the soul's.

I. THE SOUL'S DISEASE.

Suppose sick person gets worse and worse, what will be the end? Death. So with the sick soul. 'The soul that sinneth, it shall die.' (Ezek. xviii. 20.) Then what is the soul's disease? Sin. Have any of us got it? Yes. All. (Rom. iii. 10.)

Repeat—'There is none righteous, no, not one.'

1. Original Sin.

This disease born with us. We are 'born in sin.' [*Catechism.*] (Ps. li. 5.) How is this? Belong to Adam's race—stained with his sin. [*Illustration: Children of slaves—born in a condition of slavery.*] Inherit from Adam a fallen nature. (1 Cor. xv. 22.) How easy it is to be bad! How hard to be good! So inclined to evil by nature.

2. Actual Sin.

But is there only Adam's sin for me to think of? Ah! Sins of my own on my soul. Words, deeds, thoughts I ought never to have said, done, thought. Each one has left a mark on my soul. [*Illustration: Ink spot on a clean white robe.*] Think of what sin is. Breaking God's holy law—not being as God would have us—offending a loving Father. This the soul's grievous disease. What sad

consequences! God hates sin. (Hab. i. 13.) Cannot look lightly on it. [Illustration: *Father's orders disobeyed—child has grievously offended—no loving embrace now—child and father separated by this offence.*] So the soul's sin separates it from God.

II. THE REMEDY.

Sad when doctor says, 'No hope'—'Incurable.' Is that our case? Cannot we cure ourselves? No. Can we undo the past? God's law broken—will doing well in future put all this right? [Illustration: *China cup cracked through carelessness—will great care in future make it as it was before?*] Cannot remove sin's guilt ourselves. Is there then no remedy? Yes. Our Creed tells us so. We believe in '*the forgiveness of sins.*'

'What then is the remedy? (St. John iii. 15.) God provided it Himself. His heart yearned over His sinful children. [Illustration: *Chasm separating one rock from another—how to be spanned? By a bridge. Rope or ladder thrown across.*] So God threw a bridge across the chasm made by sin. His dear Son the Bridge. Came from heaven—was obedient unto death. (Phil. ii. 8.) Shed His Precious Blood on the Cross. 'A full, perfect and sufficient satisfaction for the sins of the whole world.' Bore our sins. Suffered for us. Won us pardon. (Isa. liii. 6.)

Repeat—'The Lord hath laid on Him the iniquity of us all.'

Here the great remedy for the soul's disease.

III. ITS APPLICATION.

Poor sick body. A remedy at the Physician's. What must be done? No good unless the remedy is *applied*. So God's remedy must be applied to the soul's disease.

1. Whose race do we belong to when we are born? Adam's. We saw that we bring with us a birth-sin. What does the Catechism say we then are? 'Children of wrath.' What is to be done? Ah! A way made to apply to our souls the blood of Christ? We are to be made 'children of grace.' How? By Holy Baptism. Born then into another's family. Whose? Jesus Christ's. The Cross of Christ lies upon the waters of Holy Baptism.

We ask that God would 'wash' the child, give him 'remission' of his sin. What sin then is this? Adam's sin.

2. But do we keep unsoiled the white robe of our Baptism? If robe soiled, what must be done? Washed, cleansed. The remedy to be applied again. (1 John i. 7.) Is another Baptism needed? No. There is 'One Baptism for the remission of sins.' (Eph. iv. 5.)

What must we do to wash away our sins? [Illustration: *Child offends father—wants forgiveness. What does he do? (1) Tells father he is sorry. (2) Leaves off his fault. (3) Makes amends if possible.*] Just what is needed for our soul's cleansing. (Acts xvii. 30.) Repent. Be really sorry. Tell God so. Turn over a new leaf. Make amends if we have injured others. What is the next step? When we know our disease, go to the Physician. A Cross to look up to. One hung there who has won us our Father's pardon.

Two things then for us to do: (1) Look in at ourselves—see our sins—repent of them. (2) Then look up—out of ourselves—up to our Saviour—believe in His love for us. [Illustration: *Window smeared with black—sun cannot shine through it.*] So sin shuts out God's light from the soul till it is repented of—confessed—washed away by the Blood of Christ.

Repeat—'Glory be to Jesus,
Who in bitter pains
Poured for me the Life-blood
From His Sacred Veins.'

What a grand remedy for sin! The work of the Church to apply it! A comforting message of God brought by His ministers. Absolution. Has our confession been real, true? Did we really mean it? Then the Absolution God's message of pardon. (1 John i. 9.)

3. Another way in which God's pardon is assured to us. Holy Communion. Penitent believing souls come to God in this holy way. [Illustration: *A document sealed with a seal. It is an authorised document. The seal decides it.*] So the Holy Communion is one way in which God seals to us His forgiveness.

But look at St. Matthew vi. 15. How if we are

unforgiving ourselves. Then cannot expect God to forgive us. Let us not forget this.

[*Questions on the Lesson.*—What is the soul's disease? With whose sin were we born? Is there any other sin on our souls? What do sinners need? Through whom can they obtain pardon? What does the Creed call pardon? How did Jesus Christ win our pardon? What is God's way for removing original sin from our souls? What is necessary if we are to have our actual sins forgiven? What do you mean by repentance? What message of peace to penitent sinners are the Priests of the Church authorised to pronounce? In what ordinance do we also receive the seal of forgiveness?]

NOTES FOR JUNIOR CLASSES.

A robe—clean—white. How if spot on it? What to be done? Must be cleansed, washed.

I. THE SOUL'S NEED OF CLEANSING.

Spots (many) on our souls. What? Sin. What does God think of sin? [*Father and disobedient child.*]

Sin born with us. [*Slave—born in slavery.*] We born of Adam's race. Tainted. But we have put spots on our souls. What to be done? Can we undo our deeds? [*Cracked cup. Can never be as before.*] Cannot cleanse ourselves.

But are we all like this? Do we all need pardon? Yes.

Repeat—'All have sinned.'

II. HOW THE SOUL OBTAINS CLEANSING.

1. [*A slave—brought to England—free.*] So Adam's child freed—cleansed—made God's child. When? But by whose power? Christ's. All this because He died.

Repeat—'The Blood of Jesus Christ cleanseth from all sin.'

2. What about our actual sins? Remedy must be applied. How? [*Father offended with child. What he expects?*] (1) Sorrow. (2) Confession. (3) Amendment.] So with our Father. Are we really penitent? How good our Father!

Repeat—'Glory be to Jesus,

Who in bitter pains
Poured for me the Life-blood
From His sacred veins.'

NATIONAL SOCIETY.]

SUNDAY SCHOOL LESSONS.

LESSON XXVI.

THE LIFE IN HEAVEN.

'The Resurrection of the body; And the Life everlasting.'

TO BE READ.—Rev. xxi. 22; xxiii. 5.

TO BE LEARNT.—St. Matt. xxv. 34.

HYMN.—'Jesu our Hope, our hearts' Desire.'

SKETCH OF THE LESSON.

Look in a churchyard. Are all graves the same length? How is this? Some those of children. Some have costly monuments over them. Some, simple, lowly mounds. Ah! Rich and poor there are alike. On some graves neat white crosses—beautiful flowers. Why? They speak of hope—hope in Jesus Christ. We have not really lost our loved ones. (1 Thess. iv. 13.) Shall see them again some day. When?

I. THE RESURRECTION DAY.

How reverently we treat the bodies of the Christian dead! Place them in holy ground. Not put them in the grave and think no more of them. [Illustration: *A worn-out coat. Cast aside. No further need for it.*] Our bodies not like this. Soul to wait in Paradise. Body to wait in the tomb. To wait for what day? (See 1 Cor. xv. 52.)

Repeat—'The trumpet shall sound and the dead shall be raised.'

The Creed reminds us of this great day. What a day it will be! The Cross in the heavens (St. Matt. xxiv. 30)—the Lord and His angel host—the graves open—the tombs in our great cathedrals giving up their bodies—bodies of bishops and priests and kings and knights—even the sea giving up its dead! (Rev. xx. 13.)

Think of the vast host then before the Judge! (Rev. xx. 12.) The dead 'small and great' will be there. How

awful for those who will call on the rocks and mountains to hide them from God! Do we know when this Day is to be? No. Will come as a thief in the night—suddenly, without warning. (1 Thess. v. 2.) Shall we be alive? We do not know. But whether alive or dead, we too must see the Resurrection Day.

II. THE RESURRECTION BODY.

We see then that the Christian Faith teaches us to believe in the 'Resurrection of the——?' Body. Will it be a body like our present body? The same, yet different. [Illustration: *My body the same body as it was when I was an infant—yet how different!*] See what St. Paul teaches us in Phil. iii. 21. The body to be somehow like our Lord's Body.

Repeat—'Fashioned like unto His glorious Body.'

Our Lord's Body once specially bright and glorious. When? (See St. Matt. xvii. 2.) At His Transfiguration. This may help us to understand something of the way our bodies may be changed.

One thing certain—our bodies will not be then as they are now in many ways. Doctors often sent for to attend to our bodies. Why? Are sick, perhaps injured, mutilated. Then no sickness, no imperfection. No weak and weary body. No disease, and no dying! How different this condition from our present! (Rev. xxi. 4.) [Illustration: *The butterfly in its little brown coffin all through the winter. By-and-by the warm sun comes—the coffin opens—then how different the insect!*] This something like what is to happen to us.

Then if our bodies to rise again, surely we should remember this! Not misuse them. Should keep them in 'temperance, soberness, and chastity.' [Catechism.] They are the 'temples of the Holy Ghost.' (1 Cor. vi. 19.) Our Lord came to save our bodies as well as our souls.

Many sad hearts in our homes. Signs of mourning very common. Bitter tears shed. This doctrine should help to comfort us. Our friends not lost to us. We shall meet again.

Repeat—'Thy brother shall rise again.'

III. THE RESURRECTION LIFE.

What is the last article in the Creed? Our thoughts carried on beyond the great Day. We often speak, read, sing of heaven. The real life of heaven to be after the Day of Judgment. Then, the 'perfect consummation and bliss' of the saints in the 'new heaven and the new earth.'

See what this life is called in St. Luke xviii. 30. 'Everlasting life.' No more death. Our life in heaven to be for ever and ever. And yet how many think lightly of this life—care more for the perishing things of this life!

Will all of us be alike—all equal in the new life in heaven? [Illustration: *The starry heavens. Multitudes of stars. How many degrees of brightness!*] So will it be in heaven. 'Many mansions' in the Home of God. (St. John xiv. 2; 1 Cor. xv. 41.) One star will differ from another in glory.

Is not this 'everlasting life' worth having—worth striving for? Can we earn it? Can we live so as to deserve it? The best cannot deserve it. How then can we have it? (See Rom. vi. 23.)

Repeat—'The gift of God is eternal life through Jesus Christ our Lord.'

This 'life' just what our Lord came to give. We must share in *His* life, then all is well. This why we were grafted into Him in Holy Baptism. [Illustration: *Twig—shares in the life of the tree—dies if cut away from it.*] This the meaning of Holy Communion. ['The Body preserve thy body and soul unto everlasting life.'] Then this life may be ours whilst on the earth? Yes. The seed sown by our Lord's own Hand. Let us see that it is kept alive.

How does the Creed close? What does Amen mean? Means our agreement with what we have said. Means 'Yes, I believe it. This is my Faith.' Let us cling then to the old Faith—believe it, and live as though we really believed it.

[*Questions on the Lesson.*—For what Day does the body wait in the grave? How do we express our hope of the Resurrection? What is the sign of the Son of Man which is to appear in the heavens? For what purpose must we all stand before the Lord at the last? Like whose Body will the Resurrection body be? If our bodies are to rise again, how should we use them? How may the

thought of the Resurrection comfort mourners? Show that there will be degrees in the glory of the saints in heaven. How long will their life last? Through Whom do we obtain this life? What do you mean by 'Amen' in the Creed?]

NOTES FOR JUNIOR CLASSES.

Winter. Boughs bare. Nature seems dead. Wait till spring. What then? Life and beauty again.

Churchyard. Little graves. Fresh graves. Bright flowers. Mourners' tears. Yet are the dead lost to us for ever?

I. RISING FROM THE DEAD.

A trumpet. Why sounded? Something going to happen. At the last day a trumpet to sound. Why?

Repeat—'The trumpet shall sound and the dead shall be raised.'

What a scene on the great Day! The tombs—the sea—giving up the millions of dead.

[*The caterpillar—the little brown coffin—then the beautiful butterfly.*] Our bodies to be 'raised—God's saints to have glorious bodies. Shall we know each other? Yes. How happy to see our loved ones again! [*Little brother or sister. Dead father or mother.*]

Then if bodies to be raised—let us keep them holy. Our Lord cares for our bodies as well as souls.

II. LIVING FOR EVER IN HEAVEN.

What a great day the Day of Judgment! Terrible day for some. Who?

[*Child ill. Mother anxious. What does she fear? It may die.*] Think of the new life in heaven. No death there. The life 'everlasting.'

Would you not like to have this at last? How can we obtain it? Our Lord will give it to us. Are we His own children? Members of Christ? Not cut away from Him by sin? [*Branch—its life from the tree.*] Then this life ours. Begun here. Our perfect life hereafter.

Repeat—'O Christ, do thou my soul prepare
For that bright home of love;
That I may see Thee and adore,
With all thy saints above.'

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SUNDAY SCHOOL LESSONS.

LESSON XXVII.

THE THREE CREEDS.

Q. What dost thou chiefly learn in these articles of thy belief?

A. First, I learn to believe in God the Father, who hath made me, and all the world. Secondly, in God the Son, who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

TO BE READ.—St. John xvi. 1-21.

TO BE LEARNT.—St. John xvi. 13.

HYMN.—‘*Three in One, and One in Three.*’

NOTE.

The *Apostles’ Creed* is so called because it contains the sum of the Apostolic teaching. The *Nicene Creed* takes its name from the celebrated Council at Nicea A.D. 325, at which it was first drawn up. The Hymn called the *Athanasian Creed* is of later date, and asserts more fully the doctrines of the Trinity and the two Natures of Christ.

SKETCH OF THE LESSON.

Suppose we were out on a dark night. On a strange road. Want to find our way home. What should we be glad of? Light. A lantern. Or someone to guide us.

Life a journey. Home in the other world. Does our Father leave us to find our way ourselves? No.

Think of what happened on the Day of Pentecost—the first Whitsun Day. (See Acts ii. 1-4.) The Light and Guidance of the Holy Spirit then came. Began to guide the Church. She to guide us. Holds up the light of God’s truth to us. Teaches us what to believe.

I. THE CHURCH’S FAITH.

How steadily the Church’s light burns! [Illustration: *A lighthouse on a dangerous coast. Burns steadily, regularly. No use if it did not.*] The Church’s Faith the same now as in ancient days. ‘One Lord’ and ‘One Faith.’ (Eph. iv. 5.)

Our Lessons lately about this Faith. We have learnt what its articles mean. To-day let us sum it all up. [*Question in Catechism*: 'What dost thou chiefly learn, &c.'] How many paragraphs in Apostles' Creed? This suggests one great doctrine of the Christian Faith. The Blessed Trinity.

Repeat—'We worship one God in Trinity, and Trinity in Unity.'

Three persons in the Godhead. Can we understand this? No. A mystery. How our soul and body are one person we cannot well understand. So not likely to understand all about God. [*Illustration*: *St. Patrick and the clover-leaf. Heathen king taught the doctrine of the Trinity. One leaf yet three. Each a leaf, yet all three but one leaf.*] Are we to believe this? Yes. We believe it because God has told us this about Himself. We believe in

1. God the Father who made us.

Made not only us — 'all the world.' (Acts xvii. 24.) Other wonderful beings too of the other world. What? Angels. Think with love, then, of the Great Father.

2. God the Son who hath redeemed us.

Redeemed—bought back. [*Slaves freed.*] Not only us—'all mankind.' His Blood precious enough to buy all our race. We were lost, helpless, ruined—we have seen how God the Son died, rose, ascended, to save, restore us. Think of Him with gratitude. (1 John iv. 19.)

3. God the Holy Ghost who sanctifieth us.

Not 'sanctified'—but 'sanctifieth.' Then the sanctifying going on now? Yes. Sanctifying—making holy. [*Illustration*: *Man rescued from death—tended in a hospital—nursed—sent out—fed, tended, gets stronger.*] So our souls need help—protection—feeding. This what the Holy Ghost does for us. (2 Thess. ii. 13.) Gives us grace.

II. HOW THE CHURCH'S FAITH IS EXPRESSED.

Suppose someone asked you what your religion was—what you believed—what should you say? Would recite your—? Creed. 'I believe—&c.' This the summary of God's truth. (2 Tim. i. 13.)

Repeat—'Hold fast the form of sound words.'

What is a sign-post for? To show people the way. Suppose a board up marked 'Caution,' what does it mean?

A warning of some kind. [Illustration: *Notice on the railway, 'Cross the line by the bridge.'*] Really kind to warn people of danger. Our Creeds intended to guide people, keep them in the right way. Warn them against the wrong.

1. The Apostles' Creed.

Think of the Apostles going in all directions after the first Whitsuntide preaching the Gospel. Some to India, some to Asia Minor, some to the far West. Did they all teach the same Faith? Yes. Did some say Jesus was God, and some that He was not God? No. Did some say, 'Celebrate the Holy Mysteries,' and others say, 'Oh! it does not much matter'? Never. All taught the same Christianity. The simplest form of this teaching in the shortest of our Creeds. Which? This the sum of the Apostles' teaching. They had some such form as this. Some think the Apostles actually wrote it.

2. The Nicene Creed.

But when Apostles died did it matter whether men kept to the old ways? Yes. (Jude 3.) But some men began to teach people wrong—deny part of God's truth. What to be done? [Illustration: *Traveller on the road. Sign-post besmeared, or interpreted wrongly. What to be done? Put new lettering—make directions clearer.*] Just what the Holy Ghost taught the Church to do. Made the truths of the Apostles' Creed plainer. Good bishops met at Nicæa and wrote the *Nicene Creed*.

3. The Athanasian Creed.

Still often dangers. Men taught strange doctrines—especially about God, the Holy Trinity, and what our Lord's nature was. [Illustration: *False lights shown on the coast. How many a ship would be wrecked!*] So the hymn called the Athanasian Creed written. Has warned men not to follow these strange notions. Kept many from going wrong, and held them to the true Faith.

Does it matter whether we believe the Faith or not? Oh, yes. See what our Lord says. (St. Mark xvi. 16.) The Athanasian Creed's warnings an echo of this. But will not God make allowances for men's ignorance, education, prejudices? We believe in His mercy He will. Our Lord knew this when He spoke the words we have quoted.

Remember to hold fast the Faith. Keep firm hold of the great doctrine the Creeds lay stress on—the Holy Trinity—the Incarnation.

[*Questions on the Lesson.*—Who is the Teacher and Guide of the Church of Jesus Christ? When did He descend upon the Church? What Festival is the Christian Pentecost? In what form is our Faith expressed? How many Creeds are there? What are they called? Why were the longer Creeds made? Of what had Christian people to be warned? Upon what great doctrines do the Creeds lay stress? Which of the Persons in the Blessed Trinity do we speak of as having made us? What did God the Son do for us? What will the Holy Ghost do for us if we let Him? What is it to sanctify? How does the Holy Spirit do this?]

NOTES FOR JUNIOR CLASSES.

Dark night. What wanted? Lantern, light, guide. See how God gave us a guide to our home above.

I. THE HOLY SPIRIT GUIDING THE CHURCH.

Pentecost. [*The scene.*] Think of Apostles starting out. Their converts. All the same faith? Yes. Same religion all over the world among Christians. Men not left to themselves. Holy Spirit taught and guided the Church.

Repeat—‘Our Blest Redeemer ere He breathed
His tender, last farewell,
A Guide, a Comforter bequeathed
With us to dwell.’

II. THE CHURCH GUIDING US.

[*Sign-post. What for?*] So Church puts God’s truth in a short form for us. To teach us about God, and what to believe. The Creed.

Three Creeds in the Prayer Book. Teach different beliefs? No. The Apostles’ Creed explained more fully. [*Traveller’s directions made clearer. Why? To help him to keep on right way.*] Suppose one part of the way dangerous, what would be a kind thing to do? Put up a board marked ‘Danger.’ [*Railway cautions.*] So Creeds warn us. Warn us to cling to the old and true belief about the Blessed Trinity and our Lord Jesus Christ.

Remember (1) What God the Father did for us; (2) What God the Son has done; (3) What God the Holy Ghost does now for God’s children.

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SUNDAY SCHOOL LESSONS.

LESSON XXVIII.

THE ONE TRUE GOD.

Q. You said that your Godfathers and Godmothers did promise for you that you should keep God's commandments. Tell me how many there be?

A. Ten.

Q. Which be they?

A. The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord Thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Q. Say the First Commandment?

A. Thou shalt have none other gods but Me.

TO BE READ.—Isa. vi.

TO BE LEARNT.—Heb. xi. 6.

HYMN.—'Holy, Holy, Holy, Lord God Almighty.'

SKETCH OF THE LESSON.

Look at the trees in an orchard. Plenty of fresh green leaves perhaps. Will this satisfy the owner? What will he expect from this pear tree? He expects fruit to grow upon his trees.

Our lessons have lately been about the tree—now think of the fruit. (St. John xv. 5.) We promised in our Baptism to believe. Believe what? But see what must grow on the tree of faith? (St. James ii. 17, 18.) The fruit of a good life.

A paper headed 'Rules'—what is it for? [Illustration: *Rules of a School, Institution, Sick Society.*] What are 'Rules' for? To teach people what to do and what *not* to do. Ten rules for us in the Catechism. What are they called? The Ten Commandments. These the rules we promised at our Baptism to obey. Think now whose they are.

I. GOD'S HOLY NAME.

Did men make these rules themselves? No. Given to us in the Catechism in the Name of God. They are His

laws. Think of the time when God gave them. How solemn the occasion! The Mount. (What?) The cloud on its summit. The lightnings and thunder. The fence round the Mount. The trembling people. (Exod. xix. 16-25.)

See how God begins. Tells them first who He is. 'I am the LORD thy God.' (Exod. xx. 2.) The law given in God's great Name—JEHOVAH. He was the I AM. (Exod. iii. 14.) The Eternal, Unchangeable Being—the Lord of all things—so had a right to speak.

Repeat—'I am the LORD and there is none else: there is no God beside Me.'

II. GOD'S HOLY WILL.

A father and his children. If children love him, what will they try to do? Please him. Will they please him by going contrary to his wishes? No. Will do what he wishes them. Then must learn what his wishes are. So, before man can do God's will he must learn what His will is. See now how His will was—

1. Made known to the Jews.

The Jews His special family—'called out' from the rest of mankind—His Church. (Deut. xiv. 2.) [*Illustration: Father with his children round his knee—telling them what he wishes them to do—telling them what to be very careful about. How they listen!*] So God made His will known to the Jews.

(1) He reminded them Who He was. The great Lord of heaven and earth. Had called the Jews to Him. Had made them a great nation. Was their Father. So claimed their obedience.

(2) The Jews had just had great reason to thank God. Had been brought out of slavery. Had been long in a cruel 'house of bondage.' Where? In Egypt. Surely they would remember God's goodness. Try to please Him!

But see. God's will not only made known to the Jews; it has been—

2. Made known to us.

(1) Had God never spoken to men before He gave these Ten Laws to the Jews? Oh, yes. Many a time. Had spoken to Adam, Noah, Abraham, &c. More than this. Think men had not felt unhappy when they had murdered and lied and been unjust? What made them uncomfortable?

They knew *it was not right*. Felt they *ought not* to do this or that. What warning voice was this? Conscience. God had written a law in men's hearts. (Rom. ii. 14, 15.) Told them of things which are and always will be *right*.

(2) What mistakes men have made about God! Some thought the world governed by more than one God—one ruling the heavens, another the earth, another the sea. Some have prayed to the sun, some to the moon. Some still pray to fire. (1 Cor. viii. 5, 6.) Some even now talk of the earth, sky, trees, &c., *i.e.* Nature, as if Nature were God Himself. But we want a God who can hear, listen to, and love us. This what we are taught at the outset of the Ten Commandments. God speaks to us in them. This is the God in Whose Name we have been baptized—the Ever Blessed Trinity.

(3) But were not these Commandments for the Jews only? Have we anything to do with them? Yes. God always the same—our human nature the same—God expects us to do right—these Ten Commandments to teach men in all ages to do right. See what our Lord says in St. Matt. xix. 17.

Repeat—‘If thou wilt enter into life, keep the Commandments.’

See now what the First Commandment says. [*Repeat it.*] Are we in danger of worshipping the sun or fire or a river? Perhaps not. But are we sure that we have nothing which we are putting in the place of God? God must have the *first* place in our hearts. Whatever has the first place is really our God. [Illustration: *Man anxious to be a great man and popular. Will lie, deceive, break any of God's laws if they stand in his way. Will sacrifice time, friends, anything to gain his end. What is his God? Ambition.*] Money—fame—pleasure are some men's Gods. Remember, our hearts must be God's. He must come first. Claims our first obedience (St. Matt. iv. 10; Deut. vii. 9.)

(4) Why did God expect the Jews to be grateful? Because of His deliverance of them from bondage. [Illustration: *Slaves liberated from the hold of a slave ship. What joy! How grateful to their liberators!*] We Christians have reason to thank God. Have been delivered from a worse bondage than that of Egypt. Whose? Satan's. (Col. i. 13.) Put, at our Baptism, into the kingdom of His

dear Son. Let us show our gratitude by keeping our Father's Commandments—doing His will.

[*Questions on the Lesson.*—What was the third promise made at our Baptism? How many Commandments are there? To whom were they first given? Where? Had God ever made known His Will to men before? To whom had He spoken? What has He put within us to warn us of what is wrong? Are the Ten Commandments binding upon us? What did our Lord once say about this? Mention some gods which men have worshipped? What does the First Commandment teach us? From what bondage had God delivered Israel? From whose bondage has He delivered us?]

NOTES FOR JUNIOR CLASSES.

Father. Looks sad and vexed. Displeased with child. Why? Child done wrong. What will a *good* child try to do? Please father. Likes to do as father wishes. Then he must know what the father wishes. Learn his will.

I. WHAT GOD EXPECTED FROM THE JEWS.

A nation once God's own family. What nation? Once a nation of slaves. Where? [*Slaves freed. How grateful!*] God their Lord—their great Father.

[*Describe scene at Sinai.*] Their Father tells them His will. What will He expect of them? That they will do it. [*Rules in a school. What for?*] So God gives the Jews Ten Rules. To tell them what to do, and what not to do.

II. WHAT GOD EXPECTS FROM US.

We God's family too. Nearer to Him even than the Jews. Shall not we try to please our Father? Do His will?

These Ten Rules for us too. Mean more for us than the Jews understood. We say we believe in God. If we do, we must obey Him. [*Tree—leaves not enough—fruit looked for.*]

See what First Rule says. [*Repeat First Commandment.*] Men once worshipped (some do now) false gods—sun—fire, &c. Our God—the One True God. He must be first in our hearts. We will keep His law whatever happens. Love Him with all our hearts.

Repeat—
 'All we have we offer;
 All we hope to be,
 Body, soul and spirit,
 All we yield to Thee.'

SUNDAY SCHOOL LESSONS.

LESSON XXIX.

THE WAY TO WORSHIP.

Q. Say the Second Commandment.

A. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments.

TO BE READ.—St. John iv. 19—24; Acts xiv. 8—18.

TO BE LEARNT.—Deut. vii. 9.

HYMN.—‘*Bright the vision that delighted.*’

NOTE.

‘*A jealous God*’—full of zeal for His own honour.

SKETCH OF THE LESSON.

Strange scenes to be seen in some heathen countries—*e.g.*, crowds prostrate before a hideous figure—dervishes dancing and howling. Many a cruel scene, too, *e.g.*, captives formerly burnt in wicker cages made like the human figure. What was all this for? This, part of these poor people’s religion. All to please God. Then is God cruel? Does He delight in scenes of bloodshed and pain? Surely these must be wrong notions of God. Important for men to have right notions of God. Otherwise their worship of God will be wrong.

I. A WRONG WAY TO WORSHIP.

1. Think again of Israelites round Mount Sinai. Had they ever seen God? (St. John i. 18.) Had seen the Egyptians worshipping the Sacred Bull. Had seen men bowing down before strange figures. But God was speaking to them from the Mount. (Exod. xix. 16—19.) What was He telling them? Telling them what to do

and what not to do. How many rules did He give them for their ordinary lives? Our Lesson to-day about the Second. What is it about? It tells them what *not* to do—how they are *not* to worship Him. They have not seen Him. Are not to try to make a likeness of Him to worship it. Yet they actually did something like this whilst Moses was on the Mount. (Exod. xxxii. 1—4.)

2. How common this wrong way of worship! What strange religions in ancient times! Baal worship—Moloch worship—the worship of Dagon, Bel, Nebuchadnezzar's image, &c.! Even in cities like Athens many idols, though Athenians very learned and clever. (Acts xvii. 16.) But all this contrary to God's will. The High and Holy God not like these figures representing Him! It is dishonouring to Him to use them in this way. (Rom. i. 23.)

3. But are we in danger of making 'graven images' of God's creatures—bulls, crocodiles, &c., for worship? Perhaps not. Yet the Second Commandment has a voice we must listen to. God very jealous of His honour. (Isa. xlii. 8.) Our worship to be given to Him only. No worship of angels. No worship of dead saints. No worship of Blessed Virgin Mary. (St. Matt. iv. 10.)

Repeat—'Thou shalt worship the Lord thy God.'

II. THE RIGHT WAY TO WORSHIP.

Why do men 'bow down' in worship? To show their reverence. A token of their homage. We are not to bow down to idols. Are we ever to bow down at all? Ps. xcv. 6.

1. We must worship with our Body.

Our body God's as well as our soul. (1 Cor. vi. 20.) The soul makes its thoughts and feelings known through the body. [Illustration: *Child at prayer. Taught to kneel down—speak in quiet tones—clasp his hands. Why? This teaches him the solemnity of worship.*] The true worshipper of God will be reverent in body and posture.

2. We must worship with our Soul.

But reverence of body is not all that God wants. What else does He want? [Illustration: *Shell should have a kernel inside—if not will be thrown away.*] St. Matt. xv. 8. Wants the worship of the heart. Many things to help us in our worship—beautiful buildings, grand music, stirring

hymns, &c. Remember these are only helps. It is the soul that prays and praises. These lift the soul upward.

Repeat—'God is a Spirit; and they that worship Him must worship Him in spirit and in truth.'

3. We must worship God in God's own way.

How often Israel sinned in this matter! Would worship in the heathen way—sometimes made idols for worship, although God had told them how to worship Him. A lesson for us. Let us worship God in the way He has appointed. This is what the Second Commandment really teaches us Christians. Not to follow our own fancies—invent new religions (Jer. vi. 16). Cling to the old ways—'ask for the old paths.'

Many worship God in their own way, not God's. [Illustration: *Man stays at home—says he will read his Bible instead of going to Church. Another says, 'Oh, no necessity to go to Holy Communion,' so stays away.*] We must worship God in *His* way. He knows best. Has told us how. The Church keeps pointing out the right way.

Notice what often led the Israelites into evil ways. (Ps. cvi. 35.) 'Mingled among the heathen.' Take care that others do not lead you to forsake the old and true ways. Be faithful to the Church's ways wherever you may be.

Ever seen a picture of our Lord Jesus Christ? Many. Often see representations of our Saviour. [Illustration: *Blessed Virgin and Child—Good Shepherd—Crucifixion, &c.*] Is it wrong to have or make a 'likeness' of this kind? No. Our Lord was a Man as well as God. We may think of His human Form. May help us even to love Him more. [Illustration: *Boy far away in foreign land—sometimes looks at mother's photograph. Why? Makes him think of her and home.*]

One sin specially called idolatry in the New Testament. What? (Col. iii. 5; Eph. v. 5.) Covetousness. Let our hearts be wholly God's.

[*Questions on the Lesson.*—Why have heathens offered strange and cruel sacrifices to God? What does the Second Commandment forbid? What is idolatry? How did the Israelites break this Commandment? Why ought we not to make any likeness of God? May we worship a picture or image of Our Lord? May we worship angels or dead saints? Whom only may we worship? How must He be worshipped? Of what use to us may a picture or image of Our

Lord be? What part should our bodies take in our worship? What is the great lesson of the Second Commandment for us? What sin is sometimes called idolatry in the New Testament?

NOTES FOR JUNIOR CLASSES.

A heathen scene. Ugly idol. People prostrate. What doing? Worshipping. This their God.

I. WORSHIPPING GOD IN THE WRONG WAY.

Whom do we worship? Our Father in heaven. How do we know how to worship? He has told us. Surely any other way is a wrong way.

1. Picture Israelites and the golden calf. This the right way? More like the heathen Egyptians. [*Sacred Bulls.*] God angry. Had told them not to worship like this. Where? In Second Commandment.

2. Many sorts of idolatry. [*Sun-god—Moon-gods—Fish-gods. Rivers worshipped. Crocodiles. Ugly images. Fire, &c.*] All this, false worship.

To whom then only must we pray? To God. Not to saints or angels. Not to Blessed Virgin Mary. To God only.

II. WORSHIPPING GOD IN THE RIGHT WAY.

Ever seen God? Can we make anything like Him?

Repeat—'God is a Spirit.'

Not to bow down to an idol. Are we to bow down at all?

1. We must worship God with our Bodies.

Think who He is! How great and holy! Think of Angels bowing before Him. Be reverent. [*Child praying—kneels—closes eyes—clasps hands—does not stare about.*]

2. We must worship God with our Souls.

Will God listen? Care for our worship? Yes, if we really mean it.

Ever seen picture of Our Lord? [*Instances.*] May make us think of Him. [*Father or Mother's picture.*] Useful. But we do not worship picture or image.

Remember, then, to worship God in God's own way. Keep to the old ways—the Church's ways.

*Repeat—'We are travelling home to God
In the way the fathers trod.'*

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SUNDAY SCHOOL LESSONS.

LESSON. XXX.

REVERENCE.

Q. Say the Third Commandment.

A. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless who taketh His Name in vain.

TO BE READ.—Lev. x. 1-7; 2 Chron. xxvi. 16-21.

TO BE LEARNT.—Ecc. v. 1, 2.

HYMN.—‘*My God, how wonderful Thou art.*’

SKETCH OF THE LESSON.

Suppose a great Emperor sent for a poor boy. Would boy go into the palace noisily—enter the Emperor’s room with his cap on—talk loudly, behave rudely in the Emperor’s presence? Not likely. What would Emperor think if he did?

If we behave respectfully, reverently to an earthly sovereign, how much more to God! But does God care how we behave to Him? Yes. One of His Commandments on this very subject. [*Repeat Third Commandment.*] We are not to trifle with God. This Commandment to teach us how great and high and holy God is. (Ps. xcv. 3.)

I. THE SIN OF IRREVERENCE.

Where do we hear God’s Name most frequently? In Church. In what Book do we read it most often? The Bible. Really a solemn thing to use God’s Name, to speak to Him, think of Him. But do all think of Him who use His name? Often hear God’s Holy Name in the streets—in angry words—in foolish talk. Sometimes expressions heard which are really prayers for God to destroy those who use them. God’s Name used thoughtlessly. Such expressions as ‘Good Lord,’ ‘Good gracious,’ break the Third Commandment. Jokes about Holy Scripture—mockery of holy things—all this sinful.

Are we careful not to offend God in this way? Do

we really believe in God's power and majesty? Do we really believe God spake this commandment? Then we cannot trifle with His Name. If we are irreverent—joke about God and holy things—we cannot really believe in Him.

II. THE DANGERS OF IRREVERENCE.

How fast a bad habit grows! Irreverent habits soon spread. [Illustration: *A gap made in a hedge soon widens.*] Do not begin to use God's Name lightly—or say foolish idle words—or jest about sacred things. God's Name should be 'hallowed.' (St. Matt. vi. 9.)

And the poison soon spreads. Others hear our foolish words—perhaps imitate them. How much better if others were struck with our reverence and imitated that! (St. Matt. v. 16.)

Though men think lightly of this sin, does God? What does He say in this Commandment? 'Will not hold' the offenders 'guiltless.' A grievous stain on their souls. God marks the offence. Will not look lightly on it. Remember this. These wicked, foolish irreverences to stand up against us some day. When? St. Matt. xii. 36. 'Every idle word' to rise up against us!

III. THE DUTY OF REVERENCE.

Moses once spoke with God in the wilderness—at the Burning Bush. But see how reverent he was. (Exod. iii. 4, 5.) The very ground holy. What made it holy? God was specially near. What was he told to do? Put off his shoes.

Think of the angels standing before God. Veil their faces before the throne. (Isa. vi. 2.) Why? Are reverent before the majesty of God. Shall we dare to be otherwise? (Ps. ii. 11.)

Repeat—'Serve the Lord with fear; and rejoice unto Him with reverence.'

Be reverent in using God's Name—no light, jesting, thoughtless use of it. This is 'taking it in vain.'

Be reverent with God's Word. No riddles, jokes, &c., about the Bible. No using its words in fun. Read it reverently. Not treat it like an ordinary book. It is God's Word. (Ps. cxix. 97.)

One place where we should always be quiet and reverent. What? The Church. No loud talking, laughing, joking. It is God's House. His special Presence Chamber. (Ecc. v. 1.)

Repeat—'Keep thy foot when thou goest to the House of God.'

See what our Lord says of it. It is the House of Prayer. (St. Matt. xxi. 13.)

So with all that belongs to God. The Third Commandment teaches us to be reverent with respect to all that belongs to God, that bears His Name—God's ministers, God's Church, our Holy Religion. (*See Passages for Reading.*)

IV. THE HELPS TO REVERENCE.

One Name the Jews never used to pronounce. Were silent. The Sacred Name of Jehovah. Why? The Name so holy. A good thing if we paused a little before we began our prayers. Place ourselves in God's presence. [*Illustration: Prayer when we enter Church. This a solemn placing of ourselves in the presence of God.*]

One rule of the Church with respect to the Holy Name of Jesus. What? We make 'due and lowly reverence' when it occurs. Bow our heads. Saves us at any rate from using that Name lightly. (Phil. ii. 9, 10.)

Repeat—'At the Name of Jesus
Every knee shall bow;
Every tongue confess Him,
King of Glory now.'

Good outward habits a help. [*Illustration: Would you let a child say his prayers lounging about a sofa? Why not?*] Kneel at prayer. Be reverent in outward acts.

One little unruly member to be watched. What? (St. James iii. 5, 6.) Why are people watched? When likely to be mischievous or dangerous or wicked. So the tongue to be watched. Often says too much—speaks too rashly—too thoughtlessly. Often says what the heart is not really saying. Be careful. (Ps. cxli. 3.)

Repeat—'Set a watch, O Lord, before my mouth, and keep the door of my lips.'

[*Questions on the Lesson.*—What sin does the Third Commandment forbid? What do you mean by taking God's Name in vain?

What else are we to honour besides God's Name? In what place should we be especially reverent? Why? How does God in this Commandment show that irreverence is no light thing? What did Moses do at the Burning Bush? Why was this? What lesson may we learn from this? Mention some things which may help us to be reverent. Why should we be very watchful over our words? What words should never be quoted lightly or in jest? What act of reverence are we told to do at the Name of Jesus?]

NOTES FOR JUNIOR CLASSES.

Queen on her throne. Nobles round. How respectful they are! Should we be if we had to approach the throne? Surely. A greater privilege even than this ours. Can speak to the King of kings!

I. THE SIN OF IRREVERENCE.

Does God care how we treat Him? [*Say Third Commandment.*] Suppose we treated Queen disrespectfully, what would it show? We did not care for her. So God sees who cares for, loves Him.

How displeased God with some who use His Name! Why? Not thinking about it. [*Boy at Church—singing, saying holy words—yet laughing and staring about—‘taking God's Name in vain.’*] Sad to hear wicked words—jokes made about God, the Bible, good things.

Repeat—‘Set a watch, O Lord, before my mouth.’

II. THE DUTY OF REVERENCE.

[*Story of Moses and the Burning Bush.*] Moses reverent in the Presence of God. A lesson for us. [*Child still at Church—does not talk and play. Why? God's House. Where He comes to dwell.*] Be reverent in Church.

Church full of people. A reverent bow at one Name. Whose? The Holy Name of Jesus. Let us never use God's Name in common talk. Be reverent in body—kneel at prayer—say prayers at home as though we felt Whose throne we were approaching.

*Repeat—‘Reverently we worship Thee,
High and Holy Trinity.’*

Tongue a little thing—yet how careful we must be with it! Every wicked, idle word God notes. We shall hear of them again. When? At the Great Day.

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SUNDAY SCHOOL LESSONS.

LESSON XXXI.

THE JEWISH SABBATH.

Q. Say the Fourth Commandment.

A. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

TO BE READ.—Exod. xxxi. 12-17.

TO BE LEARNT.—Isa. lviii. 13, 14.

HYMN.—‘*Sabbath of the saints of old.*’

SKETCH OF THE LESSON.

What is the first word of the Fourth Commandment? What do you mean by ‘remembering’? Calling to mind. Can we remember what we have never heard of? No. What did the Fourth Commandment tell the Jews to remember? To keep holy the Sabbath. Which day of the week? Seventh. Then they had heard of this Sabbath-day before? Yes. Not a new thing when the Commandments given. We can read of the Sabbath in the first pages of the Bible.

I. SIX DAYS OF LABOUR.

A story in the First Chapter of Genesis. What about? A story, or rather a series of pictures, representing God making all things. In how many ‘days’ were they made? (Gen. ii. 1). God is said to have ‘worked’ for six days.

Does the Fourth Commandment say anything about working? Yes. Not all about ‘rest.’ ‘Six days *shalt thou labour.*’ A command. Does this apply to us? Yes. Work a duty. Anything to be ashamed of in labour? No. The Carpenter of Nazareth has taught us this.

Rather be ashamed of idleness. (2 Thess. iii. 10.) One great Apostle used to work with his hands to get his own living. (2 Thess. iii. 8.) God loves to see industry. (Ecc. ix. 10.) Blesses honest toil. (Ps. cxxviii. 2.)

II ONE DAY OF REST.

What happened after the six days of Creation? God rested. (Gen. ii. 2.) Was it that God was weary? Tired as we get tired? No. Only means that God ceased this work. The seventh day the day when the work of creation could be looked on as finished. This seventh day a gift to man. For man's good and God's glory.

Repeat—'And God blessed the seventh day, and sanctified it.'

Suppose somebody gave you a precious gift—told you how to use it. If you loved the giver, what would you do? Be careful of it. Use it properly. No doubt would often think of the giver. This what God expected of men.

1. The Sabbath a Day of Rest.

See what this seventh day was called. (Exod. xx. 10.) The Sabbath—the day of rest. God had 'rested' from His work to teach men something. The seventh day to be man's resting day.

Israelites had kept the Sabbath before they came to Mount Sinai. See Exod. xvi. 22, 23. When the manna fell, a double quantity was gathered on the sixth day. Why? None to fall on the seventh day. It was the Lord's Sabbath. A day of rest.

When God gave Israel His laws on Sinai, how strict the laws about the Sabbath! [Illustration: *Flower garden—fenced round carefully—why? Owner is careful of it—protects it from being trampled.*] So God fenced round His Sabbaths. No work to be done on that day. (Ex. xxxi. 15, 16.) No one travelled but a certain distance. (Acts i. 12.) The strangers and the very oxen to share in the Sabbath rest. (Deut. v. 14.) How strict the law! See how one man was put to death for defying God and breaking the Sabbath. (Numb. xv. 32-36.)

2. The Sabbath a Day of Holiness.

But was the Sabbath a day of mere idleness? How

were men to use their day of rest? Surely expected to think of Him who had instituted the day. The Sabbath, God's 'holy day.' (Isa. lviii. 13.) Think the Jews were wretched on their Sabbath? Certainly not the good Jews. The Sabbath a 'delight.' Special sacrifices offered on that day. (Numb. xxviii. 9, 10.) Two lambs instead of one. The new loaves of the shewbread put in the Holy Place every Sabbath. (Lev. xxiv. 8; 1 Chron. ix. 32.)

What would be the thoughts of a good Jew on the Sabbath day? He would think of God who made him and all the world. Would remember that God expected his love and service. This day a special day of devotion for him and his children. (Exod. xxxi. 14.)

Repeat—'Ye shall keep the Sabbath therefore; for it is holy unto you.'

Another reason why the Sabbath kept holy. A great deliverance wrought for Israel on that day. What? (Deut. v. 15.) Brought out of Egypt. The Sabbath to remind them of God's goodness.

Suppose a keepsake given to us. What does it mean? What does the possessor do when he looks at it? Thinks of his friend. It is a sign, a token of regard. So the Sabbath a 'sign' between God and His people. (Ezek. xx. 12, 20.) To keep them in mind continually of God.

Did the Jews always use the Sabbaths properly? No. Often polluted them, forgot God altogether. (Neh. xiii. 18.) But some Jews very particular about keeping the Sabbath—had all sorts of strict rules which they said must be kept. Once complained of our Lord for satisfying His hunger in the cornfields on the Sabbath. (St. Matt. xii. 1, 2.) Forgot that God meant the Sabbath to be a blessing to men, not a burden. Not really good men although so strict. Their religion all mere rules and outside show.

Many a hard-worked Jew longed for the Sabbath to come round. Why? Rest after toil. The Sabbath reminds us that after this life of care and toil, a rest for God's people will come.

Repeat—'There remaineth therefore a rest for the people of God.'

The Sabbath a type of the true rest of heaven. The

story of Creation in Gen. i. speaks of the 'evening' of each of the six days. But no evening of the Sabbath mentioned. The great Sabbath to have no evening—to have no end.

[*Questions on the Lesson.*—When was the Sabbath instituted? Which day of the week was it? What does Sabbath mean? What word in the Fourth Commandment shows that the Sabbath was not instituted at Mount Sinai? What are we taught by this Commandment to do on the six days? Who has taught us the dignity of labour? How was the man punished who was found gathering sticks on the Sabbath? What was there special in the sacrifices on the Sabbath? Of what deliverance was the Sabbath intended to remind the Jews? What charge was once made against our Lord with respect to the Sabbath? Who made it? Of what rest may the Sabbath remind us?]

NOTES FOR JUNIOR CLASSES.

How many days in the week? All alike? No. One a special day. How long has one day been kept differently from the other six? From the very first.

I. SIX DAYS OF WORK.

Early morning. Sun rising. World asleep. But soon all astir. Plough-boy—factory-hand—workmen of all kinds. World at work. Did our Lord ever work? Where? Then need men be ashamed to work?

God likes us to be busy—not idle. Six days for work.
Repeat—'Six days shalt thou labour.'

II. THE SABBATH OF REST.

Evening. Workmen going home. Tired. What want? Rest. After Jew's week's work what came next? Sabbath. Rest. God's Day. On the seventh day He had rested. From what? Six days of Creation. Tired? No. Creation finished.

Sabbath, God's gift to man. [*Ring given. Token to be kept. The giver thought of.*] So the Jews to think of God every Sabbath—think who made the world—think who brought them out of Egypt.

The Sabbath then (1) a day of rest, (2) a holy day. Think God's good servants miserable? Would they think it dull? No. Loved God as their Father. [*Children glad to have father at home—can talk much with him.*] So God's people prayed and worshipped God specially on His own day.

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SUNDAY SCHOOL LESSONS.

LESSON XXXII.

THE CHRISTIAN SUNDAY.

‘Remember that thou keep holy the Sabbath Day.’

TO BE READ.—St. John xx. 19–26.

TO BE LEARNT.—1 Cor. xvi. 2.

HYMN.—‘*This is the day of light.*’

SKETCH OF THE LESSON.

One day in England very different from all the rest of the week. Factories, mills, warehouses closed. Workmen’s tools laid aside. Working clothes put away. Houses tidied up—made clean and comfortable—best clothes brought out. Bells ringing. Men, women, children, with books in their hands, going to church. What day is it? Sunday.

I. WHY SUNDAY IS OBSERVED.

Is Sunday kept only in England? No. Every Christian country keeps it. Every Christian keeps it. Let us see why.

1. Our Lord rose from the dead on that day.

One great Festival of the Church when we sing, ‘*Jesus Christ is risen to-day.*’ Which is that? Easter. In one sense this hymn suitable for *every* Sunday. How is that? Sunday a sort of weekly Easter. The ‘first day of the week’ a sacred day ever since our Lord rose again. The Jewish Sabbath made men think of their deliverance from Egypt. (Deut. v. 15.) The Christian Sunday to remind men of a greater deliverance still. (1 Cor. xv. 55–57.) Christ’s victory over death and Satan. So the ‘first day of the week’ the ‘Lord’s day.’ The day of the Lord’s victory.

2. The Church has kept it from the first.

Begin the Fourth Commandment. Which day was the Sabbath? Do we keep the seventh day, Saturday? No.

Why not? Nothing in the Bible to tell us not to keep the seventh day. Which is now God's day? Then somebody must have altered it? Can we alter it again, say, to Monday? Why not? Have no authority. Church began to keep Sunday from the first Easter Day—then by-and-by ceased to keep Saturday. No doubt this one of the things 'pertaining to the Kingdom of God' taught by our Lord to the Apostles. (Acts i. 3.) Jewish synagogues no longer needed. Christian churches instead. Think of the heathens noticing the Christians going on the first day of every week to church and Holy Communion. Many false things said about them. Dangerous often for them to go to church. But at last the Roman Emperor was a Christian. Sunday then observed more generally.

II. HOW SUNDAY IS TO BE OBSERVED.

How many different ways we see of keeping Sunday? Shops shut—workrooms closed. What does this mean? It is a holiday. But see—trains sometimes filled—public-houses full. Here men lounging idly at the street corners—yonder, people neatly clad, going to church. People keep Sunday then in various ways. See how we should keep it.

1. As the Day of Rest.

Workmen not at work. Why? Sunday a day of rest. One day in seven still appointed by God for rest. Put aside our ordinary work. How good for us is rest! How wise our Father to ordain a weekly rest for us!

Repeat—'The Sabbath was made for man.'

Then may we all be idle on Sunday? Rest does not mean idleness. Sunday a hard day for many good people (*e.g.*, teachers, clergy). Then *all* work not forbidden? No. We lay down our ordinary worldly labour. But the day a great day for God's work. Is God's day. Not merely for our pleasure-seeking. Let us use it so as to be more fitted for our ordinary work on Monday—with body and soul refreshed. Isaiah lviii. 13, 14, a good text for Christians to remember.

Some work *must* be done on this day—some things to be done for charity's sake. [*Rescuing entombed miners.*] Works of piety, charity, necessity, of course done on God's day.

2. As a Day of Devotion.

Think of the disciples after the first Easter Day. On each 'first day of the week' where were they to be found? In the 'Upper Room.' (St. John xx. 19, 26.) That Upper Room really the first Christian Church. See what they called the 'first day.' (Rev. i. 10.)

Repeat—'I was in the Spirit on the Lord's Day.'

Every Lord's Day, the early Christians used to meet. What for? (See Acts xx. 7.) To 'break bread,' *i.e.*, celebrate the Holy Eucharist. To hear the sacred writings read. To pray. Made their offertory too for the poor. (See 1 Cor. xvi. 2.)

Surely this is a lesson for us. Sunday God's day. Whatever we do, God's worship not to be neglected. (Heb. x. 25.) God expects us to attend His courts. [Illustration: *The Queen holding a levee.*] We pay Him our homage. (Ps. c. 4.)

Should God's day be a dull, gloomy day? No, surely a bright, happy day. God loves to see us use His day to our good both in body and soul. [Illustration: *An oasis a green spot in the desert. A place of refreshment on the journey.*] Our Sundays should be oases in life's journey.

Think what God created on the 'first day.' (Gen. i. 3.) Light. Fitting that the day of light should be our weekly holy-day.

Repeat—'This is the day of light,

Let there be light to-day; .

O day-spring, rise upon our night

And chase its gloom away.'

Our weekly holiday should be a real *holy* day. Do not make it a miserable day. Two words suggest the happiest sides of our English Sunday, 'God' and 'Home.' [Illustration: *The father at home on Sunday. The home circle. How happy!*] God's day intended as a day of blessing to man. (St. Mark ii. 27.) Take care not to make it otherwise.

[*Questions on the Lesson.*—Which is the day of rest for Christians? Why was it observed at first? What name was given to it? Of what victory should it remind us? By whose authority did the Church appoint Sunday as the weekly festival? For what great

service did the early Christians meet every Sunday? How ought Christians to keep Sunday? From what work should we abstain? Mention some kinds of work which it is right to do? For what purpose should Christians assemble on Sunday? Why should not Sunday be made a dull, miserable day? How did our Lord show that the day of rest was intended to be a blessing to man?]

NOTES FOR JUNIOR CLASSES.

A dull, heavy, dark day—a bright sunny one—which do we like best?

One day of week when best clothes worn—church full. Which? Sunday. Ought to be a bright happy day. Let us love Sunday.

I. WHY WE SHOULD KEEP SUNDAY.

Factories—workshops quiet. Tools put away. No week-day lessons for children. Why? It is God's *day of rest*. Instead of the old Sabbath.

Easter Day—happy Festival. Why? Sunday a sort of Easter. Jesus Christ's Resurrection-day. Kept ever since.

II. HOW WE SHOULD KEEP SUNDAY.

Festival. Then we must be happy. God's own day.

Repeat—'We will rejoice and be glad in it.'

Think of God—His love—our risen Lord. [*Church worship. Holy Communion. God's people at their King's Court.*] Not for our mere pleasure. [Seven gifts given. Giver asks us to keep one for Him. Shall we refuse?]

Day given for our good. We rest from work. All the better for this rest. [*Oasis in desert.*] A refreshing time on our way to heaven.

Repeat—'Jesus, we love to meet

On this Thy holy day;
We worship round Thy seat
On this Thy holy day.'

SUNDAY SCHOOL LESSONS.

LESSON XXXIII.

THE COMMANDMENT WITH PROMISE.

Q. Say the Fifth Commandment.

A. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

TO BE READ.—Eph. vi. 1-9.

TO BE LEARNT.—1 Peter ii. 13, 14.

HYMN.—‘Once in royal David’s city.’

SKETCH OF THE LESSON.

How many rules has God given us to help us to live well?

Ten. How many tables were they written on? (Deut. v. 22.) Have spoken of the first four. Some think these four on the first table. These tell us our duty to God—how to worship Him, &c. But we are in the world. The world a busy hive. Cannot go through the world all by ourselves. Have to do with others. So have duties to them. These others called in the Bible our ‘neighbours.’ (Rom. xiii. 10; Eph. iv. 25.) The Fifth Commandment the first rule about our dealings with our neighbours.

I. THE COMMANDMENT.

Ever heard a boy say ‘*I care for nobody*’—‘*Shall do as I like*’? A bad spirit. Cannot go through the world like this. Boy will soon find this out. One above us (as we have seen) to Whom we must look up. And He has set certain people over us. Then our duty to them is in one sense our duty to *Him*. [Illustration: *Policeman acts in the name of the Queen.*] Now think of our duty to some set over us by God.

1. Honour to Parents.

What a number of people we have seen and known! Know people in—street and—street. But who of all people are we likely to love most? Those at home. Think of a home. Who at the head of the table? Who at the other end? Father and mother. No wonder we love them.

How they love us ! What care, anxiety, watchfulness over us when we were infants ! [Illustration : *Sick child. How anxious father ! How mother nurses, watches over it !*] What then is our duty to them ? What does this Commandment say ?

Of course honour means *love*. Love in return for their love. Many ways in which child will show his love. Will loving child give father pain ? Then will do as he wishes. (See Eph. vi. 1.) Honour, then, means to *obey*. But how if child grumbles, obeys sullenly—is this honouring them ? No. Not true obedience.

Repeat—‘Children, obey your parents in the Lord.’

Suppose parents get old and we grow up—child’s obedience not expected then—but still ‘honour’ due. We must not be cross with them, impatient, despise their opinions. Must treat them with reverence. How if they are poor—too old to work ? Our duty to ‘succour’ them—provide for them—work for them—not leave them, if we can help it, to the workhouse. Their love and kindness to us to be requited. (1 Tim. v. 4.)

2. Obedience to Law.

Commandments *mean* much more than they *say*. We are not only members of a family—we are English people—part of a great nation. Who set over us ? Queen. Commandment teaches us to honour her too—*i.e.*, to honour the civil government. (Rom. xiii. 1.)

Repeat—‘Let every soul be subject to the higher powers.’

We love our country—try to be good citizens—obey her laws. Should break the Fifth Commandment if we did not. But suppose our country’s laws wicked laws. Not often likely. A king once made a law that all men should bow down to his image. (Dan. iii. 5, 6.) Could God’s people obey that ? Terribly sad when country’s laws clash with God’s law. Suppose God’s law says ‘*You must not,*’ and country’s law says ‘*You may*’—which are we to be guided by ?

3. Respect for all set over us.

Parents and Queen not the only authorities to be

respected. Many others. All to have due honour. (Rom. xiii. 7; Heb. xiii. 17.)

Repeat—‘Obey them that have the rule over you.’

Boy at school. To whom must he pay respect and obedience? Servant in situation? Errand boy? Apprentice? Must be civil and respectful to all above us—teachers, clergy (‘spiritual pastors’), men in high positions. Honour and reverence the aged. (Lev. xix. 32.) Not to be forward, impertinent, rude to any one—especially to those older, holier, or better than ourselves.

II. THE PROMISE.

Suppose a man breaks the law, what may he expect? Punishment. [Illustration: *Prisoners sent to gaol by the magistrate. What for?*] Rom. xiii. 3. Those who make the law not indifferent as to whether it be kept or not. Does God care whether His laws are kept or not? Those who break them threatened with punishment. See what He says about those who break this Fifth Commandment—‘setting light’ by their parents. (Deut. xxvii. 16.) See also Prov. xxx. 17. How God loves a dutiful child!

Look again at this Fifth Commandment. A ‘Commandment with promise.’ (Eph. vi. 2.) What is the promise? Long life in the land of promise. No doubt this fulfilled to good children in Jewish times. But promise still holds good—God’s blessing shall follow the good son, the dutiful daughter. Undutiful children often punished in this world. [Illustration: *Aged father ill-treated, struck by brutal drunken son. Exclaimed ‘It is a just retribution, I ill-treated my father long ago!’*]

Think of Joseph’s love for his father—how proud of him before Pharaoh! (Gen. xlv. 29; xlvii. 7.) How God blessed this good son!

Think of a greater Example still. Who was that at Nazareth subject to His parents? (St. Luke ii. 51.) How lovingly our Lord cared for His mother when He was on the Cross! (St. John xix. 26, 27.) Gave her into the care of St. John. The Child Jesus a pattern for every one of us.

Repeat—‘And through all His wondrous childhood,
He would honour and obey,’ &c.

[*Questions on the Lesson.*—Which is the first Commandment of the second table? Who is meant by our ‘neighbour’? Whom has God set over us in our homes? What does the Fifth Commandment say is due to our father and mother? How are we to honour them? What do you mean by ‘succour’? When do they sometimes need our help? Why ought we to obey the laws of our country? What do we owe to all set over us? Who are ‘our spiritual pastors’? What is due from us to the aged? What promise was attached to the Fifth Commandment? What does this mean for us?]

NOTES FOR JUNIOR CLASSES.

Baby in his cot. Helpless! Who tends, watches him?

Boy at school. Who anxious about him at home? Welcomes him home?

Youth. Who starts him in life?—gives him advice and help? Why is he thus cared for? Father and mother love him dearly.

I. WHAT WE OWE TO OUR PARENTS.

Impudent, saucy, wilful child at home. We are ashamed of him. How wrong for him to give pain! What does God think?

Repeat—‘Honour thy father and thy mother.’

Does disobedient boy honour them? No. How if he obeys sulkily? How if cross and ill-tempered? Must obey cheerfully—or is not honouring them. Must love them. Suppose father too old to work. What will good son do? ‘Succour.’ [*Joseph’s love for his father.*]

II. WHAT WE OWE TO THOSE SET OVER US.

Any besides parents to be honoured? Yes. Who our Sovereign? Her Government makes laws. Should we say ‘I will do as I like’? [*Prisons for such.*]

Boy at school—apprentice—girl in situation—whom are they to obey and ‘honour’?

Older people—good people—teachers—clergy—all to have respect and proper honour.

Repeat—‘Honour to whom honour is due.’

Who has set these over us? God. Then we are doing wrong if we are disrespectful to them. Our Lord at Nazareth the best pattern for a child at home.

Repeat—‘And through all His wondrous childhood

He would honour and obey,
Love and watch the lowly maiden,
In whose gentle arms He lay,’ &c.

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SUNDAY SCHOOL LESSONS.

LESSON XXXIV.

LOVE AND HATRED.

Q. Say the Sixth Commandment.

A. Thou shalt do no murder.

TO BE READ.—St. Matt. v. 38–48.

TO BE LEARNT.—Eph. iv. 31, 32.

HYMN.—‘*We are but little children weak.*’

SKETCH OF THE LESSON.

A quiet, pretty town. Neat houses and streets. All seems prosperous and happy. One night an alarm. The town on fire in several places. Sad sight the next morning. Blackened ruins here and there. The town nearly destroyed.

The world something like this. Once ‘very good.’ When? When God first made it. How soon set on fire. Brought to ruin by sin. Shall speak to-day of one sin that blackens and ruins many spots on God’s fair earth.

Eve very unhappy when certain news brought her of her son Abel. What news? A great sin committed by Cain. What? Murder. The first murder! One of the Commandments mentions this word. Which?

I. WHAT THE SIXTH COMMANDMENT TEACHES US NOT TO DO.

What a wonderful thing life is! Whose gift is it? Can man make a dead thing live? [Illustration: *Canary dead. How sorry a child! But if ever so rich could it buy back bird’s life?*] How much more precious human life! Notice how God taught at the very first what a precious thing a man’s life was. (Gen. ix. 5.) Life sacred. Comes from God. (Acts xvii. 25.) Not to be trifled with.

1. We are not to take the life of another.

What does the Commandment say? Murder a terrible crime. How strict man’s law is about this crime! The

murderer branded by the law of God and man. His life forfeited.

But are soldiers murderers? No. Their duty to fight their country's battles—obey their officers. Soldiers not required by St. John Baptist to give up their calling (St. Luke iii. 14), nor by our Lord. But war a sad, terrible thing. Good to pray 'From battle and murder, Good Lord, deliver us.' [*Litany.*]

If life is God's—*our own* not to be tampered with. Wicked then to take our own life? Yes. Self-murder a great sin against God.

2. We are not to hurt another by word or deed.

Surely we need not be warned not to commit murder. What have children to do with 'murder'? What is he called who commits murder? A murderer. Now see 1 John iii. 15.

Repeat—'Whoso hateth his brother is a murderer.'

Then after all *we* may be murderers. Perhaps a murderer in this class! Can break this Sixth Commandment then without killing another person. A sin down in the heart which is the root of murder. A sin so bad that those who have it in their hearts are to be refused Holy Communion. 'The sin of hatred and malice. How plainly our Lord tells the hater and the malicious that he is a breaker of His law! (St. Matt. v. 21, 22.)

Are we ever full of bitterness and anger—ill-tempered—sulky—cruel? Do we ever get spiteful, vexed—refuse to 'make it up'—have our heart full of revenge? Have we ever been violent, malicious, said hard things of others—called them ill names? Ah! then we have the murderer's spirit. These are the feelings which sometimes lead to actual murder. [*Illustration: A clock—its hands going wrong—then something wrong in the works.*] So bitter, violent words and acts show that there is something wrong—some evil feeling at the heart. (St. Matt. xii. 35; xv. 19.)

Repeat—'Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you.'

II. WHAT THE SIXTH COMMANDMENT TEACHES US TO DO.

We have seen what we are *not* to do. Is this all that the Commandment is for? [Illustration: *Two roads before us, one to left, the other to right. Friend warns us—'Be sure not to turn to the left'—means of course we are to go to the right.*] The Sixth Commandment tells us our duty as well as warns us against sin.

1. We must cultivate a Kindly Spirit.

Must not be violent and bitter. How then? Kind, forgiving, charitable. Is this easy? Not always. Sometimes much provoked. Hard to keep down ill-will. Yet we have the example of One who bore 'reviling' patiently. (1 Peter ii. 23.) Who? See what He said about our feeling towards our enemies. (St. Matt. v. 44.) Love them.

2. We must manifest Kindly Conduct.

If we think kindly of a person, how shall we be likely to act? Kindly of course. Suppose somebody has treated us ill, how does the Sixth Commandment teach us to act? To take our revenge? See what the best revenge is. (Rom. xii. 20, 21.) Do him some kind act. One thing we can always do—pray for him. This what our Lord did. (St. Luke xxiii. 34.) And St. Stephen. (Acts vii. 60.)

Sad quarrels in the world—how they spoil men's happiness! Lead to all sorts of evil deeds. Can we do nothing to make things smoother? Try when opportunities come. Do not add to the unkindness of the world. Gentleness better than violence. [Illustration: *Oil better than blows for a creaking door.*] Prov. xv. 1.

Repeat—'Blessed are the peacemakers, for they shall be called the children of God.'

Are we always kind to animals? What cruelty sometimes to poor dumb creatures! A kind-hearted person who keeps the Sixth Commandment will never be cruel even to an insect.

[*Questions on the Lesson.*—What great sin does the Sixth Commandment forbid? What do you mean by murder? Who was the first murderer? Why ought we to regard human life as sacred? How did God's ancient law punish those who took human life? Why is it wicked to take our own life? What does the New Testament call him who hates his brother? What wicked feelings does the Sixth Commandment condemn? What is the teaching of the New Testament about revenge? What kind of spirit should we try to have towards all men? What prayer of our Lord's teaches us the duty of forgiveness?]

NOTES FOR JUNIOR CLASSES.

Sad event in very early times. Two brothers. Ought to have loved each other. Yet one murdered the other! (*Cain and Abel.*) What did God think?

Could Cain call life back? No. Only God could. Life God's gift. How wicked to take another's life! What is the Sixth Commandment? [*Repeat.*]

Let us see what this Commandment teaches us.

I. WE MUST 'HURT NOBODY BY WORD OR DEED.'

What have little children to do with murder? Surely would never take another's life! No. But see this thistle. From what has it sprung? A little seed. [*Weeds easily spring up and grow.*]

Bad thoughts often end in bad deeds. [*Boy carries stone in his pocket to throw at another. Why? Has bad feeling towards him.*] All hatred—ill feeling—revenge—calling ill names—wicked.

II. WE MUST BE KIND AND FORGIVING.

Sad to quarrel. Avoid it. Make it up. [*Fuel on fire.*] Kindness will put it out. Hard words will be fuel.

Kind words not enough. Kind deeds to be done. But how if one has done us harm? What must we do? [*Girl praying 'Forgive us our trespasses as——' stops. Remembers she does not forgive another.*] We must forgive. Our Lord our Pattern. Forgive for His sake. Think of Him when bitter thoughts come.

Repeat—'Then we may stay the angry blow,
Then we may check the hasty word,' &c.

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SUNDAY SCHOOL LESSONS.

LESSON XXXV.

TEMPERANCE, SOBERNESS, & CHASTITY.

Q. Say the Seventh Commandment.

A. Thou shalt not commit adultery.

TO BE READ.—1 Cor. ix. 24-27; 1 John iii. 1-8.

TO BE LEARNT.—1 Cor. iii. 16, 17.

HYMN.—‘*Heavenly Father, send Thy blessing.*’

SKETCH OF THE LESSON.

See this horse in master's carriage—how useful! Is steady, quiet, manageable. How if it ran away! Dangerous then. What needed? A strong arm—good bridle—strong reins—Why? Must be checked, guided, stopped, if possible. Otherwise will be terrible mischief.

I. THE BODY TO BE CONTROLLED.

Each of us has two parts—a part which we can see, which eats, drinks, &c. What is that? The Body. A part which we cannot see, which loves, prays, &c. The Soul. One of these parts has life, &c., very like mere animals. Which? Our bodies. Eat, drink, keep up life just as animals do. Then which the most important, the body or the soul? (St. Matt. xvi. 26.) Which should be the master of the other? [Illustration (above): *The man to guide the horse, not the horse run away with the man.*] The soul should be the guide and master of the body.

Body has appetites—just like animals. God has given them to us. To be used properly—not abused. What is it that keeps an animal's appetites right? It has instinct. [*E.g. Knows when it has drunk enough.*] We have better than instinct—reason. Our reason should tell us when we are using the body well—or abusing it. If bodily appetites allowed to run riot—bad in every way—body gets master over the reason, over the soul.

II. WHY THE BODY IS TO BE CONTROLLED.

1. God says so. What does the Seventh Commandment say? The words refer to a great sin—a man taking as his wife the wife of another. David once did this. How angry God! (2 Sam. xii. 10.) Punished him severely.

But Commandment means much more than this. Forbids all such wickedness. But means even more. Has a voice for all. See what ‘Duty to neighbour’ says. Our bodies to be kept in —? ‘Temperance, soberness, and chastity.’

Temperance. How many abuse their bodies by intemperance! The greedy glutton—the foolish drunkard—how God hates their sins! (Deut. xxi. 20, 21; Prov. xxiii. 21; 1 Cor. vi. 10.) Even the beasts set them a good example.

Soberness. Not only freedom from drunkenness. Having ourselves well in hand. Our bodies well under control. Quietness in outward demeanour. (1 Pet. iv. 7; Tit. ii. 6.)

Chastity. Another word for purity. Our minds, words, and acts to be pure. Such as we would like God to see and know—such as we would like our dearest friend to know all about.

We must always be careful in this matter. Many ways in which people break this Commandment. Foolish, wicked, filthy words—jokes—stories. How easily the mind soiled! [Illustration: *Pitch easily defiles—leaves its mark on a clean white surface.*] Avoid all who sin in this way. Do not listen or laugh at them. (Eph. v. 3, 4.) Their mind poisoned.

2. Another great reason why our bodily appetites to be kept in check. (See St. Matt. v. 8.)

Repeat—‘Blessed are the pure in heart, for they shall see God.’

Danger lest we lose sight of God. [Illustration: *Sun shines through our window. How if window smeared with black? Shuts out the clear light.*] So these sins shut out God’s light from the soul, more perhaps than others. Darken the soul. Unfit it for prayer and the holy things of God.

III. HOW THE BODY IS TO BE CONTROLLED.

If these sins so terrible—we must be watchful.

1. Beware of the beginnings of evil.

[Illustration: *Stone easily rolls down hill if started. A gap once made soon widens.*] If Satan ever tempts by bad thoughts, bad books, bad companions—cast the temptation aside—avoid him. Do not even begin to think, say, or do what father or mother could not be told of.

Repeat—‘Abstain from all appearance of evil.’

Three things have led many into sin: (1) Love of dress—attracting the notice of others. (2) Idleness. (3) Bad company. Do not listen to those who make fun of your being ‘so strict.’ ‘Fools make a mock at sin.’ (Prov. xiv. 9.)

One good woman mentioned in the New Testament—the pattern for all our girls. Who? The B. V. Mary. Let them be like her—modest, pure, good. Not forward or ‘bold.’ St. John a pattern for boys. A greater Pattern still. Who? How pure and holy! Be like Him.

2. Remember whose Temples our Bodies are.

If an honoured guest at home, how clean and tidy his room kept! The Christian child has a holy Guest. Who? (1 Cor. iii. 16, 17.)

Repeat—‘The Spirit of God dwelleth in you.’

Then let us keep our bodies holy. Even our thoughts clean and pure. Think Who came down and took a body like ours. The holy Jesus.

3. Practise self-restraint.

Even children can do this. Can say ‘No’ to themselves when something comes which is likely to lead to temptation. Older people sometimes fast. Helps them to be strong and say ‘No’ to Satan when he tempts.

Are we ever in danger? What do we do? Cry for help. If Satan tempts us, lift up our thoughts that instant to God.

[*Questions on the Lesson.*—What life have we in common with the animals? Which should rule the other, the body or the soul?

What in the beasts controls the bodily appetites? What should control them in man? How does the Duty to our neighbour say we are to keep our bodies? Which Commandment does this explain? What do you mean by temperance? Give another word for chastity? What blessing is promised to the pure in heart? Whose temple is the Christian's body? Then how ought he to keep it? Mention some things likely to lead us into sin.]

NOTES FOR JUNIOR CLASSES.

A bridle. What put on a horse for? [Horse driven rapidly down street—turns—slackens—stops. Ah! is well held in.]

I. A BODY KEPT IN CHECK.

Our two parts, body and soul. Which to drive—hold in check the other? The soul to be master. [*The poor drunkard—his soul enslaved.*]

We in some ways like animals. Some sink even lower. Body their soul's master. [*Horse runs away—not under control.*]

Seventh Commandment has something to say to Christian children. 'Your body God's. Holy Spirit's temple. Keep it holy.' [*Great man a guest in our home. How tidy his room!*]

II. A HEART KEPT PURE.

[A stream poisoned. Fish die. Stream spoilt for miles.] So some sins poison life—defile the mind.

Repeat—'Create in me a clean heart, O God.'

Weeds sown—what will grow? So bad thoughts lead on to bad acts. Be careful. Beware of bad company—the first steps to evil. Have no secrets from mother and father. Never do the least thing you would be ashamed for mother to see.

How good, gentle, pure the B. Virgin Mary! Little girls to be modest and holy like her. St. John a pattern for boys. A greater Pattern still. Who? Our Lord.

*Repeat—'For He is our childhood's Pattern,
Day by day like us He grew!'*

SUNDAY SCHOOL LESSONS.

LESSON XXXVI.

HONESTY.

Q. Say the Eighth Commandment.

A. Thou shalt not steal.

TO BE READ.—Acts v. 1-11; Rom. xiii. 7-11.

TO BE LEARNT.—Eph. iv. 28.

HYMN.—‘*Jesus high in glory.*’ (Ch. H. Bk. 164.)

SKETCH OF THE LESSON.

A crowd in the street. Man misses his watch. What has happened? One running yonder to escape. Pursued. What do they call after him? ‘Thief! thief!’ Suppose he is caught. What may he expect? Punishment. Has committed a crime. Law of the land will punish him. What does God’s law call what he has done? A sin. Then which Commandment has he broken? The Eighth. Our lesson about this Commandment. See what the Eighth Commandment teaches us.

I. WE MUST BE HONEST.

We not likely to be thieves perhaps like this watch-stealer. Yet this law read out to us all every Sunday. Many ways of breaking it.

1. What it is to be honest.

Old meaning of honest—honourable—worthy of honour and respect. Shall we be honourable if selfish—careless of others’ rights, others’ property—forgetful of the difference between ‘mine’ and ‘thine’?

We, not living in the world by ourselves—mix with others—have many kinds of dealings with others. (Rom. xiv. 7.) How sad if no one would trust another! No confidence in dealing. Everybody selfish—thinking only of his own benefit—does not care whether others’ rights are being respected or not. Is this what God likes to see? (Rom. xiii. 7.)

2. Forms of Dishonesty.

What does the Commandment say? Thou shalt

not—? What is usually meant by stealing? Taking for one's own what belongs to another. This sometimes done by force. [*Highwayman—garotter.*] Often secretly. [*Pickpocket.*] But is the secret sin altogether unknown? One at any rate Who sees it. (Prov. xv. 3.)

But how if the thing stolen be not worth much? Does not matter. Still a great sin. (Lev. xix. 11.) How many pilfer little things and think it hardly wrong! [Illustration: *Boy taking farmer's fruit—servant using little things that are mistress's.*] Must keep our hands from 'picking' and stealing. (*Duty towards Neighbour.*)

But to keep back from others what belongs to them really stealing. Many ways in which this is done. *E.g.*, Not paying just debts. (Prov. iii. 28.) Wasting employer's time. Not returning what has been lent to us. (Ps. xxxvii. 21.) Some ways of being dishonest that the law of the land takes no account of. Will this matter to a Christian? No. He has God's law. This says he must be strictly honest. Will not take unfair advantage in bargaining—will be strictly fair and upright. Wretched excuses made sometimes to quiet conscience. [Illustrations: *Railway Company cheated. Man says 'Does not matter—only a Company!'* *Smuggler cheating the Revenue. Tries to think it is not a sin.*] How many think it clever to cheat in this way! What does God think about it? It is stealing. He hates every form of cheating and fraud. (Lev. xix. 11.)

Repeat—'Ye shall not steal, neither deal falsely, neither lie one to another.'

See what He says about the false balance—cheating in trade. (Prov. xi. 1.) Hates every form of dishonesty. This part of Ananias's sin. Not open. Tried to deceive. Kept money selfishly back. [*Passage for reading.*]

II. WE MUST BE INDUSTRIOUS.

One thing which often leads men to be dishonest. Idleness. Will not 'labour to get their own living.' So live on others. Perhaps by cheating and fraud. What advice would St. Paul have given them? (See Eph. iv. 28; 2 Thess. iv. 11, 12.) Let them labour. See what he says about the idle. If they do not work, *they must not eat.* (2 Thess. iii. 10.) What a good cure for idleness!

Eighth Commandment then not only teaches us what

not to do. Teaches us that we are to get an honest living. None to live in idleness. Our Lord Himself worked. Where? In the Carpenter's shop. St. Paul worked at tentmaking. Some Apostles fishermen. Who?

III WE MUST BE GENEROUS.

Man works hard, earns living. Need he care about anybody else? Does he say 'Let others look after themselves?' No. Eph. iv. 28 gives another reason why men should work. Others to be helped. We must not be selfish.

Selfishness the root of dishonesty. Christians taught to remember others' needs. (Ps. xli. 1.)

Repeat—'Blessed is he that considereth the poor and needy.'

Almsgiving the best cure for selfishness. The Christians at Jerusalem once very poor and in trouble. How sorry other Christians when they heard of it! Even those a long way off. But they did more than feel sorry. Some in Antioch sent help. Alms sent 'by the hands of Barnabas and Saul.' (Acts xi. 29, 30.)

Remember who has given us means, food, blessings of all kinds. These gifts given by God—are really only lent. Shall have to account for our use of them.

Selfish greed ruined many a soul. Ruined one of the twelve. Which? Judas. Led him on till he sold his Lord. What a miserable end he came to!

Beware of first steps in dishonesty. When wall of honest principle broken down even a little way—breach soon widens. Boys should not gamble or bet. Leads many to dishonest ways. Makes them covetous—eager to get money at others' expense and without working for it.

If a man *has* been dishonest what is his duty? Repent. Restore. The old law made the dishonest man restore what he had stolen. So God now expects restitution to be made. (Exod. xxii. 1; St. Luke xix. 8.)

[*Questions on the Lesson.*—What does the Eighth Commandment teach us? What is it to steal? What in all forms does the Commandment forbid? What does God say about the false balance? What duty does the Eighth Commandment teach? What did St. Paul say they ought not to do who will not work? What sin is at

the root of dishonesty? Which of the disciples fell through it? What does God expect the dishonest to do before He will forgive them?]

NOTES FOR JUNIOR CLASSES.

Boy taking something from mother's cupboard. Someone coming! Starts. Looks guilty and unhappy. Why? Doing wrong. What sin? Stealing.

I. WHAT THE EIGHTH COMMANDMENT FORBIDS.

What does it say? Must not steal—not even little paltry things. ['Picking' and stealing.]

Means much more than this sort of stealing. Cheating—keeping what belongs to others—fraud—dishonesty of all kinds. [Cheating at marbles—man making short weight—cheating in bargains—many other ways.] Be strictly honest.

Repeat—'Let him that stole steal no more.'

II. WHAT THE EIGHTH COMMANDMENT TEACHES.

How are we to get living? Work.

1. We must work.

Idle people get into mischief. God does not like men to be idle. Our Lord worked. St. Paul made tents.

2. We must not be selfish.

Sad to see a greedy, grasping man—only thinking of himself. [Slippery hill—how fast we go down it!] Selfishness dangerous. Leads men to be dishonest.

Think of others—those worse off than ourselves—the poor and needy.

Repeat—'The poor ye have with you always.'

This the best cure for selfishness. Ask God to keep us all from little sins. One sin leads to another.

Repeat—We are little children,
Weak and apt to stray;
Saviour, guide and keep us
In the heavenly way.

SUNDAY SCHOOL LESSONS.

LESSON XXXVII.

THE UNRULY MEMBER.

Q. Say the Ninth Commandment.

A. Thou shalt not bear false witness against thy neighbour.

TO BE READ.—Deut. xix. 16–21.

TO BE LEARNT.—James iii. 6.

HYMN.—‘*When for some little insult given.*’ (Ch. H. Bk. 248.)

SKETCH OF THE LESSON.

Ever seen the wheels of a clock? Some larger than others. Some small ones. Here is a very small one; but take it out—what happens? Clock will not go. The helm of a large ship—how small! Yet how important! Turns the ship here or there. Little things, then, often of great importance. So St. James says. (St. James iii. 4, 5.) What is the little member he speaks of? The tongue. See what he says of it in ver. 8. It is ‘unruly.’ Wants taming.

One of the Ten Commandments already considered was about the use of our tongue. Which? The Third. Taught us to be reverent in speaking to or about God. Shall think of another Commandment to-day. It has to do with our words to or about other people. [*Repeat Ninth Commandment.*]

I. WHAT THE TONGUE OUGHT NOT TO BE.

A boy said to be ‘unruly’—what is meant? He is always going wrong—hard to keep in order. This why the tongue said to be ‘unruly.’ Often offends. Has to be governed—kept in order. Several kinds of tongues to be checked. Think of these. Then we shall see what our tongue ought not to be.

1. A Mischief-making Tongue.

[*Illustration: A watch. A grain of sand gets among the*

wheels. *Watch begins to go wrong. The sand works mischief.*] Men's words sometimes like this grain of sand—make sad mischief in the world—cause the wheels of life not to go smoothly—grate against each other.

Silly, provoking words spoken—people made angry by them. Unkind words uttered—unkind stories told. Evil reports spread. How sad all this! What mischief caused!

Repeat—‘Keep thy tongue from evil and thy lips that they speak no guile.’

This a good way to smooth our path through life. (Ps. xxxiv. 12, 13.)

But suppose the evil reports be true. May we not repeat them? Better not. Better be silent. Talk as little as possible of others' faults. It is so easy to ‘judge’ others—so easy to think we know others' motives! Yet how wrong we often are! ‘Judge not.’ (St. Matt. vii. 1-5.) Do not let us be busybodies (1 Tim. v. 13) or ‘full of words.’ (Ps. cxl. 11.) Keep our tongues from ‘evil speaking.’

2. A False Tongue.

What sin does the Ninth Commandment mention? Bearing false witness. [*Illustration: Trial before judge or magistrate. Why is a ‘witness’ called? To tell what he knows about the matter. What a crime and sin if he swears what is not true!*] This is bearing false witness [Deut. xix. 16-19)—perjury. But do not people bear false witness in other ways? Yes. Speak untruthfully of others in private—write what they know to be false. In such ways this Commandment broken. Eph. iv. 25.

Repeat—‘Speak every man truth with his neighbour.’

How sad if men could never trust each other! Difficult to carry on the world's business. Be always strictly true. What does God think of ‘lying lips’? See Prov. xii. 22; xix. 9. ‘Liars’ classed amongst the worst of sinners. (Rev. xxi. 8.) We cannot be too strict. [*Illustration: Story of a friend—or of something we have done—a little added to the story to make it amusing or very interesting. The story interesting now—but is it quite true?*] Do not exaggerate, i.e., put a little more in than is quite true. Sad instances of lying and what God thought of it in

2 Kings v. 25-27, Acts v. 3-5. Keep our tongues, then, from '*lying*.'

3. A Slandering Tongue.

A passionate man strikes another with knife or stick. Blood flows, perhaps. Wound made. But many a wound made by words. On the body? No. On the character. How can this be? One special kind of lie will do it. Something false said about our neighbour. Whispered, perhaps. Why whispered? Wound given behind the back. Wound, perhaps, spreads and grows, and man perhaps ruined. How shameful a sin! What is he called who steals a purse? Thief. Surely as bad to steal another's good name from him!

Repeat—'Speak not evil one of another.'

No backbiting—bitterness—party spirit—spitefulness. (Ps. xv. 1-3.) Keep the tongue from '*slandering*.'

II. HOW THE TONGUE IS TO BE GOVERNED.

What is put on horse's head when in the carriage? Bridle. Why? To help to guide and check him. So the tongue to be held in check—tamed. (St. James i. 26.) But how?

1. No easy matter. Then we must be careful. Watch our words—watch closely our thoughts. Evil thoughts make evil words. (St. Matt. xii. 34.)

2. If a thing is very hard, what do we like? Help. We want help in keeping the 'door of our lips.' Ask God for it. He will help us to 'set a watch before our mouth.' (Ps. cxli. 3.) When did untruthful, slanderous word escape our Lord's lips? Never. But men bore false witness against *Him*. (St. Mark xiv. 56.)

3. If evil words come from evil thoughts what ought we to be careful about? These thoughts. If I think kindly, charitably about others, how shall I speak of them? Not falsely, slanderously. No tattling about their faults—no hasty judgments of them. (See 1 Peter iv. 8.)

Repeat—'May we ever try to be
From our sinful tempers free,
Pure and gentle, Lord, like Thee;
Hear us, Holy Jesu.'

[*Questions on the Lesson.*—Which Commandment refers to our words respecting God? What does the Ninth Commandment refer to? What great sin does it mention? What does St. James say about the tongue? In what ways does the tongue make mischief? What does our Lord say about judging others? What else does this Commandment forbid besides 'evil speaking'? Mention some persons who were punished by God for lying. What is it to slander? What is a bridle for? Why should the tongue be bridled? From what do evil speaking and slandering spring? Then how should we try to think of others?]

NOTES FOR JUNIOR CLASSES.

A ship—turns here and there—what makes it? Helm. A little thing. Yet see what it does. Child's tongue, a little thing. Yet what mischief it can do. [*Ninth Commandment.*] What does this teach us?

I. WE MUST KEEP OUR TONGUES FROM EVIL SPEAKING.

[*Drop of poison in cup. Contents spoiled.*] Poison drops from little tongues sometimes. Unkind words. Talk about others' faults. [*Hole in coat—mend it if we can—not make it wider.*]

II. WE MUST KEEP OUR TONGUES FROM LYING.

[*Child upsets milk. Says he did not. What has he told? An untruth.*] What does God think of lying? Always be strictly truthful.

Repeat—'Lie not one to another.'

None who are untruthful can live with God in heaven.

III. WE MUST KEEP OUR TONGUES FROM SLANDERING.

Bad to talk of others' faults. Worse to say what is false about them. [*Man steals purse. Is a thief.*] Must not steal another's good name.

Repeat—'Do no sinful action,
Speak no sinful word,
Ye belong to Jesus,
Children of the Lord.'

A bridle—what for? Tongue to be bridled. If our thoughts evil, what will our words be? Evil. Then let our thoughts be kind. Then our words will be kind and charitable too.

SUNDAY SCHOOL LESSONS.

LESSON XXXVIII.

WORK AND CONTENTMENT.

Q. Say the Tenth Commandment.

A. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

NOTE.

To covet—to lust after; to unlawfully or inordinately desire.

TO BE READ.—2 Thess. iii.

TO BE LEARNT.—St. Luke xii. 15.

HYMN.—‘O Lord, how happy should we be.’

SKETCH OF THE LESSON.

Suppose a tree to be destroyed—a weed to be got rid of—will you merely pluck off a leaf here and there—lop off a branch or two? No. Cut at the root. If root be destroyed, or dug out, no more trouble with the tree.

Our last few Lessons about various sins. God's Commandments warn us about them. But where is the real root of these sinful acts and words? (St. Luke vi. 45.) In the heart. What a good thing if we could go down to the root of these sins! This what the Tenth Commandment does. Shows us what many sins arise from.

I. THE COVETOUS MAN.

What sin is forbidden in the Tenth Commandment? ‘Thou shalt not ——’? Many warnings in the Bible against covetousness. (St. Luke xii. 15.)

1. What Covetousness is.

What is it to covet? Turn to 1 Cor. xii. 31. We are told to ‘covet’ certain good gifts. To ‘covet,’ then, to strive to obtain. But suppose we strive to get hold of what belongs to another—his money, goods, land, &c.—ready to cheat him out of it—get it from him almost anyhow. Is this right? No. This eager unlawful desire is covetousness. And see what covetousness is called in

Col. iii. 5. 'Idolatry.' The heart set too eagerly on something. [Illustration: *The Rich Fool*. (St. Luke xii. 16-20.) *His barns, his fruits and goods, his idol. His avaricious heart set on them.*]

2. What Covetousness leads to.

A covetous spirit bad—but often leads on to worse—opens the door to other sins. King Ahab coveted Naboth's vineyard. What did this lead to? Murder. (1 Kings xxi. 13, 14.) Gehazi was covetous. Led him into lying and deceit. (2 Kings v. 20-25.) What awful sin did the covetousness of Judas lead him into? How many quarrels—how much cheating and lying—how much bloodshed and violence all through covetousness! What terrible crimes done for love of money! (1 Tim. vi. 9, 10.) Has led many a man's feet into a snare.

Repeat—'Take heed and beware of covetousness.'

Useful warning. [Illustration: *Red signal shown on railway. What does it mean? Danger. Warns against it.*] So Bible warns us against this sin. Is the covetous spirit growing upon us? There is danger. Beware.

II. THE CONTENTED MAN.

Sad to see a fretful, grumbling, greedy, avaricious man—one never satisfied. Think now of the opposite character. Never grumbles or complains—is not grasping or covetous. What should we say he is? A contented man. Which do men like best? Which does God like best? But God likes a man to be good as well as contented—His true servant. Bible puts another word with contentment. See 1 Tim. vi. 6.

Repeat—'Godliness with contentment is great gain.'

Notice one or two things about a godly, contented man.

1. Busy Hands.

Is the contented man an idle man? No. Idle people never really happy. We must work. Work with a will too. (See Ecc. ix. 10.) Do what we have to do 'with our might.' Have children to work? See what 'Duty to Neighbour' says. We are to 'learn and labour to get our own living.' Even school work part of this 'learning.' No idleness then. A hint of this for us in the Tenth Commandment.

Farmer sows seed—can he make it grow? What does he look for? Sunshine and rain from heaven. So when we work we want the sunshine of God's blessing or we shall work in vain. Let us remember this. (1 Cor. iii. 6, 7.)

2. A Contented Mind.

How many cross and complaining if they cannot have everything their own way! How much better the contented mind! We must do our best, work our hardest, ask God to bless us. Leave the rest to Him. Perhaps may not give us all we should like. But see Rom. viii. 28. All really for the best. [Illustration: *Child forbidden to eat certain fruit—or has to take bitter medicine—submits. Father says she must obey—he knows best.*] So our Father knows what is best.

Remember who placed us here in the world. God. We might have been born in Central Africa. God's providence placed us where we are. All have our work to do. [Illustration: *Body has members—hands, feet, tongue, &c. Each has its proper place and work.*] But are we never to try to get on in the world? Must work hard—do our best in the state of life we are now in—and in the 'state of life unto which it shall please God to call us.' God may call some of us to high posts. [Illustration: *Barber's son became Lord Chancellor. A shepherd lad—Cuthbert—became a Bishop.*]

Two things to mind. (1) *We must not be too anxious about worldly things.* (St. Matt. vi. 31–34.) This makes us covetous, selfish, grasping. A hard-hearted selfish man has 'no inheritance in the kingdom of Christ and of God.'

(2) *We must set our affections on things above.* (Col. iii. 2.) World passes away. 'This life soon ended. Can carry nothing away with us. (Ps. xlix. 17.) Fix our eye on God. [Illustration: *Mariners in ancient days steered by the stars.*]

Are we beginning to be selfish and greedy? Think of the unselfish life of our Lord—of what He gave up for us.

Are we discontented? Grumble at our lot? Trust God. Do our best. All will be well in the end.

Repeat—'O Lord, how happy could we be
If we could cast our care on Thee,
If we from self could rest,' &c.

[*Questions on the Lesson.*—What sin is forbidden by the Tenth Commandment? What is it to covet? Why is it that we should especially avoid covetousness? What did Ahab covet? To what sins did this lead him? What is said to be the root of all evil? What spirit ought we to try to cultivate? How should we do whatsoever our hand findeth to do? What thoughts ought to keep us from grumbling at our lot? What does the Bible join with 'contentment'? Where must our affection be set? How does our Lord teach us not to be over anxious about worldly things?]

NOTES FOR JUNIOR CLASSES.

Weed in garden. Pulled up *by the root*. Why? The root of sin in the heart. Tenth Commandment about the root of much sin. [*Repeat.*]

I. WHAT IT IS TO BE COVETOUS.

Greedy boy—never satisfied—wants what is another's. Tenth Commandment for him. 'Thou shalt not ——'?

Boy sees apple—looks, wishes, *covets*, STEALS. So, coveting leads to many sins. Lies, quarrels, even murder! All begins in the heart. This Commandment a warning. [*Red signal. Warning. What of?*]

Repeat—'Beware of covetousness.'

II. WHAT IT IS TO BE CONTENTED.

Poor man in cottage—does he envy the rich?—grumble?—covet what is another's? No. What do we say of him? Is '*contented*.' Satisfied with what God gives him. Does he not work hard—try to be better off? Yes. Quite right. Yet knows all will be well. [*Child trusts father.*] God does not like idleness. We must work.

Repeat—'Satan finds some mischief still
For idle hands to do.'

[*Mariner steering by the stars.*] So we work—steer our way—look up to God—ask His blessing.

But surely much anxiety, trouble, difficulty in the world. [*Sick child—work short—poverty pinching.*] Some lots hard to bear. Yet we should trust God—do our best—not forget whose eye is above us.

Repeat—'God will never leave thee,
All thy wants He knows,
Feels the pains that grieve thee,
Sees thy cares and woes.'

SUNDAY SCHOOL LESSONS.

LESSON XXXIX.

THE TWO TABLES OF THE LAW.

Q. What dost thou chiefly learn by these Commandments ?

A. I learn two things : my duty towards God, and my duty towards my neighbour.

TO BE READ.—Deut. v. 22–33.

TO BE LEARNT.—St. Matt. xxii. 37–39.

HYMN.—‘ *When God of old came down from heaven.*’

SKETCH OF THE LESSON.

A great state ceremony. Grand throne prominent. Who is that for? Emperor, King, perhaps Queen. Kings in ancient days very powerful. Did just as they pleased. Rewarded some men. When? When they pleased them. Punished others. When? When they had gone contrary to their will. How did kings make their will known? Gave to their subjects *laws*, telling them what to do and what not to do.

I. THE LAWGIVER.

If, then, there is a law, somebody must have made it. Our Lessons lately upon certain laws. Who made them? God, the real Lawgiver.

1. The Jews' God.

Great kings in olden days in Egypt, Persia, &c. But the Jews' King greater than all. Who? God. The King of all the earth (Ps. xlvii. 7). The Jews, however, His special people. Their fathers redeemed from Egypt. He gave to them laws to keep.

2. The Christians' God.

Have we anything to do with this God? Yes. Ours the same God. The Church is now God's Israel. He has redeemed it—bought it back. (St. Luke i. 68; Eph. v. 25–27.) Rules it. He is our Father as well as our King.

II. THE LAW GIVEN.

How particular the Israelites were about their sacrifices, food, feasts, &c.! Laws given on these matters. Do they concern us? No. But some laws given to them which concern us and all people. Rules about our conduct in ordinary life. Rules about right and wrong. The Moral Law.

1. When it was given.

Suppose postman brought you a letter signed '*Victoria, R.*,' how proud you would be! Why? It would be a letter from the Queen. No doubt, about some important subject. This Moral Law clearly an important matter, for see *Exod. xxxi. 18.* Many laws given to Moses, but these rules '*written with the finger of God.*'

What a solemn time this giving of the Law! Israelites round the Mount. (What Mount?) Top of Sinai covered with cloud. Thunder rolls. Lightnings flash. A time never to be forgotten. (*Deut. v. 22.*)

2. The Two Tables.

Notice how God wrote the Ten rules. In two parts. Part on one tablet of stone—part on another. Bible does not say how the Ten were divided. But see what our Lord says about the Commandments. (*St. Matt. xxii. 37-39.*) This what the Catechism teaches. On the First Table is put—

(1) *Our Duty towards God.* How many Commandments? Four. About our dealings with Him—our worship—our prayers—His Name—His Day, &c. Our Lord sums it all up.

Repeat—'*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*'

What are put on the Second Table? The last six Commandments—

(2) *Our Duty towards our Neighbour.* Our Lord sums this up too.

Repeat—'*Thou shalt love thy neighbour as thyself.*'

How careful we are about ourselves! Do we like to be hurt, robbed, spoken evil of? How a man fights for his life! What a happier world if men were as careful about others' life and welfare as their own! We mix with others

in homes, schools, workshops, streets, &c. Second Table gives us rules about our dealings with them. But turn to St. Matt. xxv. 40; 1 John iv. 20, 21. Duty to our neighbour really part of Duty to God. Kindness to others counted as if done to Him. No use talking of our love to God if we do not love our neighbour.

III THE LAW TO BE OBEYED.

Every Sunday these Two Tables of the Law read out to us. When? Holy Communion. [*Illustration: Guard at the gate of nobleman's grounds. Dirty, ill-behaved children kept out.*] So at the gate to Holy Communion God's Law stands. Have we kept it? What about our sins against it? We confess them, obtain God's pardon. How about the future? We ask God's help. 'Incline our hearts to keep this law.'

How wide these Two Tables stretch! All duty, all law reached by them. All actions to be measured by them. [*Illustration: Bricklayer puts the plumb-line by the wall he has built. Why? It shows where it is not perpendicular.*] God's law our plummet. Shows our sins.

But surely many sins the Ten Commandments do not name? Yes. Many forbidden that are not *mentioned*. A wonderful sermon once preached by our Lord. What is it called? The Sermon on the Mount. In this He explains how much the Commandments really mean. [*Illustration: Killing includes hatred. (Sixth Commandment.)*] St. Matt. v. 21-26. See also Ps. cxix. 96.

Repeat—'Thy Commandment is exceeding broad.'

One word, however, which sums up all the Law. What? Love. (Rom. xiii. 10.)

Are we ever keeping God's Law before us? We are His children. Have entered into covenant with Him. What is that help which He has given to us? Once the children of wrath—now we are the children of —? Grace. Use the grace He has given us. Walk in 'newness of life.' (Rom. vi. 4.) Ask Him for more help.

[*Questions on the Lesson.*—How has God made His will known? On what subjects did God give laws to Israel? What Law concerns men in all ages? Where were these laws given? How did God show Israel what a solemn matter this was? Upon how many Tables were the Commandments written? What do the First four teach?

What do the Last six teach? When did our Lord show us how to interpret the Commandments? Where do they occur in our Liturgy? In what word may God's Law be summed up? What does God give us to help us to keep His Law?]

NOTES FOR JUNIOR CLASSES.

Prison. What built for? Why men sent there?
Done wrong—broke the law. What law? Country's.

I. WHAT THE LAW WAS FOR.

God has laws. Law, a rule. What are rules for? Teach us what (not) to do. [*School rules, e.g., Every scholar must be in time for Prayers.*] How many laws or Commandments has God given us? See what they tell us.

1. Our Duty to God. God *lives*. We not to forget Him. Have to speak to Him, &c. Must not live as though there were no God! (*First Four Commandments.*)

2. Our Duty to our Neighbour. We have to live amongst, talk to, deal with other people. What wicked, unkind acts men do! God's Law says, 'Do not do so.' [*Last Six Commandments.*]

II. WHEN THE LAW WAS GIVEN.

God had a favoured people once. Who? Gave them many rules. [*Scene at Sinai.*] But some rules for all people at all times. Which? The Ten Commandments. [*Letter from Queen. Signed with her own hand.*] These laws written on Two Tablets of stone by God Himself.

III. WHAT THE LAW MEANS FOR US.

The Israelites' God our God too. We His children. Shall surely love to keep His Law.

Repeat—'Lord, what love have I unto Thy Law'!

[*A carpenter's rule—tells when wood is too short. Plummets when wall is not straight.*] This like each law. But each law *means* more than it says. We can sin in our heart. Can men see into it? God can. His laws have to do even with our secret thoughts.

Repeat—'Write all these Thy Laws in our hearts we beseech Thee.'

SUNDAY SCHOOL LESSONS.

LESSON XL.

OUR DUTY TO GOD.

Q. What is thy duty towards God?

A. My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His Holy Name and His Word, and to serve Him truly all the days of my life.

TO BE READ.—Deut. vi. 1-15.

TO BE LEARNT.—Isa. xlv. 5; 1 Cor. x. 31.

HYMN.—‘*Above the clear blue sky.*’

SKETCH OF THE LESSON.

Blush on child's face. Dare hardly look into father's face. Why not? What speaks to him and makes him miserable? Conscience. One word conscience seems often to use—*Ought*. ‘I ought to do this—ought not to do that.’ What power in the word ‘ought’! ‘Ought’ suggests a debt—we *owe* it to somebody that we should do (or not do) this or that. It is *due* from us. We say therefore ‘I must do it because it is my——?’ (*Duty*.) A grand thing to do one's duty. [Illustration: *English soldier dies at the post of duty. Does not flinch from the work given him.*]

Our Lesson to-day about our duty. Commandments have taught us particulars of our duty. What did we say the First Four taught? Our Duty to——? Think to-day of what we owe to God.

I. GOD'S CLAIM UPON US.

Do all remember that they have a duty to God? Some live as if God did not exist. How strange! [Illustration: *Man shuts his eyes—says he cannot see the sun. But the sun in the sky all the same.*] So men sometimes seem to treat God. Turn their eyes from Him. God shut out from their thoughts. (Ps. x. 4.) Remember ——.

1. He gave us life.

A grand majestic mountain. Head above the clouds—painters paint it—travellers visit it. Yet, which the most wonderful, the mountain or the little boy playing at its foot? Boy. Why? Has life, reason, a soul. Who can buy life? [Illustration: *Little dead canary. Can its rich owner buy back its life?*] Who gave us this wonderful gift? See Acts xvii. 25.

Repeat—‘He giveth to all life and breath and all things.’

What else besides life and breath? All things. Think of this. The beautiful world to live in. Homes, teachers, blessings of all kinds. A great king once who forgot this. Looked proudly on great Babylon and said, ‘I have built this! What a great, clever, powerful king I am!’ (Dan. iv. 28–30.) But see how God taught him a lesson (ver. 33), taught him that ‘the Most High ruleth in the kingdom of men.’

2. He gave us His Son.

God has done more for us than give us life. (See St. John iii. 16.) Gave us His Son. Put us into His Church—made us ‘members of Christ’—part of His body. Made us part of His Israel the Church. Has given us eternal life (1 John v. 11). What a claim He has then upon us! (1 Cor. vi. 19, 20.)

Repeat—‘Ye are not your own; for ye are bought with a price.’

II. HOW WE RESPOND TO HIS CLAIM.

What have we to say to it? Surely cannot ignore it—live as if He had done nothing for us—as if He did not exist. Shall we respond grudgingly? Shall we forget Him till we are old, or going to die? No. Respond lovingly. Do our duty. See how the ‘Duty towards God’ sums up what we are to do.

1. We believe in Him.

What is it to believe? To be quite sure of a thing though we may not see it. [Illustration: *We believe the sun is shining though we may not see it—it is there.*] We believe that God is (Hebrews xi. 6). More than this (St. James ii. 19). Believe what He says—behave as though His eye were on us, His ear listening.

If we believe this surely we may speak to Him? Yes. We 'worship Him, give Him thanks.' How much we have to thank Him for! Remember this when we come to Church.

2. We fear Him.

What is it to fear? Sometimes means to be in terror of. [Illustration: *Thief fears the policeman. Dog cowers before cruel master.*] Is this what we mean? Oh, no! A holier, better fear than this. We reverence Him—think with awe of His majesty and holiness. [Illustration: *Child in Queen's palace. What respect and reverence he will show! Will not behave lightly in her presence.*] Our fear of God more of this kind. Everything belonging to Him is holy. So we shall 'honour His holy Name and His Word.' God loves those who thus fear Him. (See Ps. cxlvii. 11.) Repeat—'The Lord's delight is in them that fear Him.'

3. We love Him.

We are His children. How pleased children to be near father! Why? They love him. If danger near what would they do? Call to him—fly to him. So we go to God. We 'call upon Him' (Isa. lv. 6, Ps. l. 15). Child feels safe in father's arms. Why? Is sure he can and will help. Is quieted by his word. So we sure of God. We 'put our whole trust in Him.' We do not doubt Him or His word.

We like some people very much but not so much as our own father. We love him more than we can say. Such a love God asks. Must love Him with all our 'heart and mind and soul and strength.' If we do, then if we know His will, what will happen? We shall try to please Him—do His will. For a little while—and then forget Him? No, shall 'serve Him truly all the days of our life.' Are we really trying to do our duty to God like this?

Repeat—'Thine I am, O Lord, for ever
To Thy service set apart,
Suffer me to leave Thee never,
Set Thine image on my heart.'

[Questions on the Lesson.—What do you mean by your 'duty'? What do the First Four Commandments teach us? Mention one great gift God has given to us all. For what other blessings do we

thank Him? Whom did He send from heaven to save us? What do we mean by believing in God? How do we speak to Him? Does fearing God mean being in terror of Him? What then? How shall we regard all that belongs to God? What is our duty to God as His children? What shall we do in trouble? How long must we serve Him?]

NOTES FOR JUNIOR CLASSES.

Sailor or soldier dying. '*I have done my duty.*' What does he mean? Duty—what one *ought* to do. How if we do not do it? Feel ashamed. Have done wrong. Catechism speaks of our 'Duty towards God.'

I. WE MUST BELIEVE IN GOD.

Where is God? Any doubt about it? Ever seen Him? Does He listen to us? Yes. We know it is true. We believe in Him. How foolish to live as if there were no God? [*Man shutting his eyes—will not see the sun—goes on stumbling in the dark.*]

II. WE MUST FEAR GOD.

[*Policeman with boy—Why is boy pale and trembling? Fear.*] Do we fear God in this way? No. How great and holy God is! Can we think lightly of Him? [*Child in presence of nobleman or Queen—how respectful!*] We have a holy fear of God. Honour His Name, Word, House, &c.

Repeat.—'O fear the Lord ye that are His Saints.'

III. WE MUST LOVE GOD.

Child with father—takes his hand—looks up into his face—speaks to him—loves him. So we are God's children. How much He has given us! Life, homes—His own dear Son! Surely we shall love Him!

Do we doubt His love—His power? [*Child in father's arms—crossing a stream—child quite happy—trusts father.*] So we put our trust in God.

How long are we to love Him—serve Him? Always—all the days of our life.

Repeat.—'Thine for ever, God of love,
Hear us from Thy Throne above,
Thine for ever may we be,
Here and in eternity.'

SUNDAY SCHOOL LESSONS.

LESSON XLI.

THE GOLDEN RULE.

business with them? 'Then God's Commandments tell us our duty. We must be upright—strictly honest—no cheating, injuring in any way. The Golden rule the best help for us? 'Suppose I were in his place and he in mine—how should I like him to act to me?' This would often keep a man from doing ill to his neighbour.

3. We must think charitably.

---A man speaking or acting unkindly of another---y' To hurt nobody by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

TO BE READ.—St. Luke x. 25-37.

TO BE LEARNT.—Rom. xiii. 9.

HYMN.—'O Lord, how joyful 'tis to see!'

NOTE.

Observe that the last clause in the Duty towards our Neighbour runs—'unto which it *shall* please God,' &c.

SKETCH OF THE LESSON.

What is the Queen's crown made of? Gold. Why gold rather than steel, brass, or even silver? Gold the most precious metal. How careful we are of golden things! Are valuable. Our lessons lately about Ten Rules. What did the first four teach us? The last six summed up in one. See St. Matt. xxii. 39; vii. 12. A valuable rule for our lives. 'Do as you would be done by.' A Golden rule. Love your neighbour as yourself.

I. MY NEIGHBOUR.

A house near or next door to ours. We say Mr. — is our near or next-door —? A neighbour, then, is one *near* to us. But notice a question a man once asked our Lord. (St. Luke x. 29.) 'Who is my neighbour?' Did

our Lord say, 'The man who lives near you'? No. Told him a story—a parable. What? Taught him that a stranger who did a kindly act to a poor, beaten, robbed man was his neighbour. His act a neighbourly act. Our neighbour then is anyone who needs our sympathy and help. Many need our love and help who are strangers.

QUESTIONS FOR JUNIOR CLASSES.

Sailor or soldier dying. '*I have done my duty.*' What does he mean? Duty—what one *ought* to do. How if we do not do it? Feel ashamed. Have done wrong. Catechism speaks of our 'Duty towards God.'

I. WE MUST BELIEVE IN GOD.

Where is God? Any doubt about it? Even good brothers disagree. What is expected to exist amongst brothers? (1 Peter iii. 8.) [Illustration: *Two boys going hand in hand to school—the bigger one tenderly careful of the other—we see they are brothers.*] If all men are brothers, all neighbours, how ought they to behave to each other? With love—charity. (1 Peter iv. 8.)

Repeat—'Thou shalt love thy neighbour as thyself.'

This our duty to our neighbour.

1. We must speak charitably.

Doctor sent for to a boy—looks at his tongue—why? Knows by his tongue that something is the matter with him. A man's tongue often tells tales about his *soul's* health. Suppose tongue always saying bitter, spiteful, untruthful words about others. Soul's health bad. 'Duty towards our Neighbour' has much to say about this. [Illustration: *A dastardly, cruel thing to stab another in the dark.*] Many a stab given by the wicked tongue. We must 'hurt nobody by word'—keep ourselves from 'evil-speaking.' Speak charitably. Beware, too, of speaking rudely—uncivily. Be courteous. No rough, ill-mannerly speech. 'Thank you'—very easily said, yet how often forgotten! The Golden rule a good rule for our speech. Speak of (to) others as we would like them to speak of (to) us.

2. We must act charitably.

Kind, loving, good words excellent things—but something more important than words. What? Deeds. [Illustration: *Starving child out in the bitter cold. Kind words not enough. Somebody takes it, gives it food, warms it*

by the fire.] If we love our neighbour, we shall not only speak rightly with respect to him, but act rightly. In our homes, among our schoolfellows and friends, what opportunities for kindly deeds, thoughtful acts of tenderness—making others happier! But we have to do with others, strangers to us. Still, these our neighbours. Have we business with them? Then God's Commandments tell us our duty. We must be upright—strictly honest—no cheating, injuring in any way. The Golden rule the best help for us? 'Suppose I were in his place and he in mine—how should I like him to act to me?' This would often keep a man from doing ill to his neighbour.

3. We must think charitably.

A man speaking or acting unkindly of another—what leads him to do this? Has something in his heart against him. Feels wrongly towards him. *Thinks* evil. This leads to speaking evil—leads to evil deeds. (St. Matt. xii. 35.) Important then for us to keep our thoughts right. Then our words and actions will be right. Keep the Golden rule. Think of others as we would like them to think of us. How selfish and conceited we are inclined to be! Think too much of ourselves.

Repeat—'Let each esteem other better than himself.'

But see how our duty to others may be summed up. One word the secret of it all. Love. (Rom. xiii. 10.) Love—the 'fulfilling of the law.' [Illustration: *Mother need not be told not to ill-treat her baby. Why not? Loves it.*] Do I really love God? Then I shall do as the 'Duty towards God' tells me. Do I really love my neighbour? Then shall keep the last six Commandments. Shall try to do this if I really love God. Duty to Neighbour really part of Duty to God,

Whose life our highest pattern? Our Lord's. He gave us a better rule even than the Golden rule. See John xiii. 34. We should try to love others as He loves us.

See how our Lord showed His love. (John xv. 13.) Self-sacrifice the great test of love. [Illustration: *Shipwreck. Man takes off his life-belt—gives it to another. Risks his own life.*] Do we say we love our neighbour? Then we ought to stand this test. Noble examples of Christian heroes. [Illustration: *Bishops Patteson and Hannington. Nurses in Fever or Small-pox Hospitals.*] Let us be

ready to show our love to God by a life of devotion and self-sacrifice.

Repeat—‘Fear God and keep His Commandments, for this is the whole duty of man.’

[*Questions on the Lesson.*—How does our Lord sum up the Duty toward our Neighbour? In what other way is this sometimes expressed? Why is this called the Golden rule? What is the meaning of the word ‘neighbour’? Who is our neighbour? What parable of our Lord’s is upon this subject? If all men are brothers what do they owe to each other? What does St. Paul say is the fulfilling of the law? What is the best test of love? In Whose life have we the true pattern of a life of love? What rule did our Lord once give concerning our love for others?]

NOTES FOR JUNIOR CLASSES.

Children playfellows—go to school together—return together—live next door or in same street—are neighbours. Why called neighbours? Live *near* each other.

I. WHO IS MY NEIGHBOUR?

Catechism teaches us Duty to God and also Duty to —? Is our neighbour only one who lives near us? [*Two brothers—kind—affectionate.*] All men brothers. Same great Father. Our fellow-man our neighbour. [*Story of Good Samaritan.*] [Child falls in muddy street—woman picks it up—wipes hands and clothes, comforts it. ‘Is it your child?’ ‘No; but it is *somebody’s* child.’]

II. WHAT IS MY DUTY TO MY NEIGHBOUR?

Do we love our Father? Then shall love our neighbour—he is Father’s child too.

Repeat—‘Let us love one another.’

Do we like pain? Think others like it? Do we like to be cheated, hated, used spitefully, spoken unkindly of? Think others like it? Here then a rule for us. ‘Do as you would be done by.’ Golden rule. [*Gold—valuable—much prized. Queen’s crown, of gold.*]

Repeat—‘Thou shalt love thy neighbour as thyself.’

Mother need not be told not to treat child unkindly. Why not? *Loves* it. Love sums up all God’s Commandments.

Think of mother sitting up—watching, tending sick child. Love will give up something for the loved one. Think of our Lord’s love to us! What did He give up? Let us love others for His sake.

NATIONAL SOCIETY.]

SUNDAY SCHOOL LESSONS.

LESSON XLII.

THE GRACE OF GOD.

‘Thou art not able to do these things of thyself.’

TO BE READ.—Rom. vii. 7–25.

TO BE LEARNT.—2 Cor. iii. 5.

HYMN.—‘*Father of heaven, Whose love profound.*’

SKETCH OF THE LESSON.

Suppose we were setting out across a dangerous and difficult country. Enemies on all sides. Climate dangerous. Roads difficult. What folly to go without maps, medicines, stores, &c. ! Should need guides, men to stand by us, help us. Should often need protection.

Our life such a journey. [*Bunyan’s allegory—the Pilgrim’s Progress.*] Many just setting out. [Illustration: *Finger-post pointing out the way.* ‘To —’] A finger-post for life’s journey in St. Matt. xix. 17. The ‘way of God’s Commandments’ the true way to life.

I. THE GRACE OF GOD NEEDED.

Many dangers to be faced on the way. Enemies stopping our way. Some tempting us, telling us that the way is too hard and that we had better give it all up. Some pointing us to the wrong way. (St. Matt. vii. 13.) Some tempting us to dally by the wayside. Catechism tells us of the three great enemies to be ‘renounced.’ What? The World, the Flesh, and the Devil doing their best to ruin us.

More than this. We are too weak and helpless to go along the right way ourselves. We may wish to ‘do good,’ but to ‘do evil’ is so natural to us. (Rom. vii. 18, 19.) [Illustration: *A poor paralysed man—how can he set off on a journey ?*] So we, paralysed, weak. ‘Not able to do these things (i.e. keep God’s Commandments) of

ourselves.' Then for what must we look out? For help. (St. John xv. 5.)

Repeat—'Without Me ye can do nothing.'

This help called in the Bible—*grace*. (2 Cor. xii. 9.)

II. THE GRACE OF GOD SOUGHT.

If poor paralysed man knows where he can get some one to help him—where to get strength—how glad he will be to seek it! The soul needs God's grace. So frail that it 'cannot always stand upright.' Then will surely seek this grace.

But has not God given us grace? Yes. Blessed us in Holy Baptism when He set our faces in the right direction, and started us on our way. But grace needed all along the journey. Knowledge which way to go is not enough. We have been shown what our Duty is. We want help to do it.

Does God know our helplessness, our temptations, our dangers? Yes. But wills that we go to Him and ask Him for grace. [*Illustration: Halting-places in the desert—oases—water there—the traveller supplied on his journey.*] So supplies of grace for the Christian. But he must go to the wells. Must seek it from his heavenly Father. (St. Matt. vii. 7-11.)

Repeat—'Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.'

But how do we go to our Father? We speak to Him—go to His knees day by day. How? In prayer. We must learn to call for God's grace 'by diligent prayer'—prayer that we are not soon tired of—loving, earnest asking of our Father the help and blessing we need. (1 Tim. ii. 8.)

III. THE GRACE OF GOD GIVEN.

Ever seen the ruins of an old abbey or castle? Masonry all broken down—roof gone—how sad a sight! Yet enough left to show how beautiful, how strong, it once was. Man something like this ruin. Not now as God made him, and as God would have liked him to remain. How is this? See Rom. v. 12. Man fallen.

This why we are unable to keep God's Commandments—why our souls are paralysed—why it is so easy to sin. But God has provided help for us in our misery. How? Came Himself to us. Became Incarnate. A 'new and living way' open for us. (Heb. x. 20.) Through our Blessed Lord, the building can be restored. His grace given. Makes us 'members of Christ.' Puts us into a 'state of salvation.' How thankful we ought to be!

But we are to 'continue in the same.' Then, as we have seen, we must seek God's 'special grace.' [Illustration: *A reservoir up in yonder hills—supplies water to the town—every back street gets its water from yonder reservoir.*] So our Lord has provided abundance of grace for us—the weakest, neediest, poorest, may seek and obtain it. The Holy Spirit given to the earnest seeker. (St. Luke xi. 13.)

Suppose traveller sinks down from weariness and weakness—what does he need? Rest, food, strength. Suppose he is parched with thirst, what does he want? How if in danger from robbers? How if deep stream to be crossed? How if made a prisoner? Wants certain kinds of help according to his circumstances. So God's help needed on our journey in various ways. His 'special grace' to be sought. Suppose conscience does not speak loud enough—beginning to be hard or benumbed. God's grace needed to rouse it. Suppose we are in doubt, what is the right course to take? [Illustration: *Night dark—no stars—a light wanted.*] So we want God's grace to enlighten us. How if tempted to special sins—tottering—weak—ready to give way? Want strength—grace to resist the temptation. (1 Cor. x. 13.) Will God give us this 'special grace'? Yes. How confident St. Paul that it would be given! (Phil. iv. 13.)

Repeat—'I can do all things through Christ which strengtheneth me?'

If God helps us in this way surely we can go on our journey with courage! Get stronger as we go along. (2 Pet. iii. 18.) No one will perish because God would not give him help enough. Let us ask God in 'diligent prayer' for His Holy Spirit. Grace to set our faces in the right direction—and grace to strengthen us on our journey.

[*Questions on the Lesson.*—To what is our life sometimes compared? When did we begin the Christian journey? What great enemies face us on the way? Whose help must we have? What is this help called? When did God first give His grace to us? Why do we want special grace on our journey? How must we seek it? What do you mean by diligent prayer? How does our Lord encourage us to ask? Through what Person in the Blessed Trinity do we get the grace we need?]

NOTES FOR JUNIOR CLASSES.

Bustle at home—boxes packed—luggage tied up—labels put on—address written on. What is all this for? Somebody going on a journey.

I. THE CHRISTIAN CHILD'S JOURNEY.

We have started on a journey. Set out for heaven. [*Going to some town—start made—important first to go in right direction.*] We, put on right road at Holy Baptism. [*Finger post—what for?*] Told the way to go—‘the way of God’s Commandments.’ Keep God’s rules—all will be well.

II. HIS HELPS ON THE WAY.

But look—he soon finds out how weak he is—cannot of himself keep God’s Commandments. What must be done?

Repeat—‘Without Me ye can do nothing.’

1. God’s Grace needed.

[*Paralysed man—how can he get along?*] Soul wants help—God’s Holy Spirit. Weak. What does he want? Strength. Special difficulties—temptations. Special grace needed. [*Child at school—wicked companions tempt—needs God’s special grace.*]

2. God’s Grace given.

[*Thirsty traveller—fountain near—water freely given.*] So grace given if we seek it. How? By asking. ‘Diligent prayer.’ Holy Spirit ready to help us. Whose fault then if heaven never reached?

Repeat—‘Lord, give us now Thy Spirit,
Grant us Thy constant grace;
Till, having sought Thee early,
At length we seek Thy Face.’

SUNDAY SCHOOL LESSONS.

LESSON XLIII.

THE LORD'S PRAYER.

Our Father, which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

TO BE READ.—St. Matt. vi. 5-15.

TO BE LEARNT.—Phil. iv. 6.

HYMN.—‘*Lord, teach us how to pray aright.*’

SKETCH OF THE LESSON.

Imagine a great king sitting on his throne. Nobles in attendance upon him. Who are these approaching the steps of the throne—presenting a petition to the king on their knees? Some of his subjects. (Many a scene like this in olden days.) What is this petition which they present? A request for some privilege or some act of mercy. A prayer. Did such people always get what they asked for? Sometimes driven rudely from the king's presence. Sometimes not allowed to approach the king.

Suppose we had a great, wise, powerful friend—his door always open to us—his ear always ready to listen if we had trouble to tell him—his hand always ready to help. Should we not often go to him? What a privilege! Yet such a friend we have—greater, wiser, more powerful than any earthly friend. Who? Do we ever speak to Him? How? In prayer. (Ps. lxxv. 2.)

I. WHY WE PRAY.

When should we be most anxious to go to this friend? When in need or danger. Suppose mother dangerously ill at home—or we had no food, or were in terrible trouble. Sure to ask our friend for advice and help. So our sense of need sends us in prayer to God. (Ps. xli. 1.)

Suppose friend is many miles away—gone away we do not know where—what a loss to us! But our Heavenly Friend never far away. Always at hand. (Ps. cxxxix. 1-4.) God is everywhere. No hiding from Him. (Jer. xxiii. 24.) But surely we ought not to want to hide from Him! Does child wish to avoid his father? Glad to see him—be with him—speak to him. This Friend is our Father. Prayer is speaking to our Father. [Illustration: *How wonderful the telegraph! Can send a message across the ocean!*] Prayer more wonderful. A child's prayer reaches the ear of God.

II. WHEN WE PRAY.

Have we prayed to-day? When was our first prayer said? Shall pray again before we go to sleep. Shall put ourselves into Father's arms. (Ps. lv. 17.) David used to say his prayers at another time. When? At noonday. Many good Christians do the same.

Sunday morning—people going quietly along the streets. Where to? Church. What for? Going to speak to their Father. Going to attend their King's Court. Listen to them singing their responses, Amens, canticles, hymns. A special loving interview with their Father—their God.

But while world's business is going on, see what Church is doing day by day. Offers the morning and evening sacrifice. So in Jewish times. (Ex. xxix. 38, 39.) So for 1800 years. '*Daily throughout the year.*' (See Prayer Book.) The Parish Priest ministering for the parish. A privilege to join him when possible.

But are we only to pray at church and at our bed-sides? (See 1 Thess. v. 17.)

Repeat—'Pray without ceasing.'

Are we not then to go about our worldly business? Cannot be in Church—or saying prayers all our lives! No. Yet can have our faces always turned towards God—live in His light, in His presence. [Illustration: *We breathe every moment—body dies when it ceases altogether to breathe.*] Prayer the soul's breath. Think of Nehemiah sending up a prayer to heaven in trouble. (Neh. ii. 4.) Could not we do the same? Are words necessary? No. A thought enough.

III. HOW WE SHOULD PRAY.

Last Lesson taught us how we were to seek God's grace. How? 'By diligent prayer.' Think of child on father's knee. Does he fear to talk to him, tell him what has happened, what he wants? No. Loves him, trusts him. So we go to our Father lovingly, confidently. Not irreverently. [*Child is not rude, disrespectful to his father.*] Earnestly too. Speak to Him as though we meant what we said.

Suppose father does not seem to hear what child says, what does child do? Asks again. So our Father bids us come again and again. (St. Luke xviii. 1.)

Repeat—'Men ought always to pray and not to faint.'

Does father always give what child asks for? Why not? May not be good for it. [Illustrations: *Baby would like to play with fire. Child would eat what would do it harm.*] Our Father knows best what is good for us. Let us trust Him. (St. Matt. vi. 8.)

One spoken of in New Testament who used to go to a mountain to pray—spent whole nights in prayer. Who? Our Blessed Lord. (St. Matt. xiv. 23.) Used to delight in communing with His Father. Are we ever tired of prayer? Think it a task, irksome, dull? Let us ask Him to teach us to pray. This a request His disciples once made. (St. Luke xi. 1.)

What was our Lord's answer to this request? He gave a prayer for the disciples to say. One he had given some time before. (St. Matt. vi. 9.) What prayer do we call it? The Lord's Prayer. How beautiful! Short, easy, full of meaning. Where do we hear it oftenest? In church. Every service contains it. Several services sometimes follow each other. Need we get tired of saying the Lord's Prayer over and over again? No. Can sometimes think, as we say it, specially of our own wants, or of the Church at home, or abroad. But let us try to understand this beautiful prayer.

What is its first word? 'Our.' Then we are praying for others? Yes. As part of God's great family. In ancient times no unbaptized person used it. After baptism, Christian could say then 'Our Father.' Was then part of God's family the Church.

In our two next Lessons we shall learn what we ask for when we speak to 'Our Father' in the Lord's Prayer.

[*Questions on the Lesson.*—What is prayer? Why should we think prayer a great privilege? How often did David pray? Where are the public prayers said? How does the Church show that prayer is a daily privilege? Does God always give to us what we pray for? How is this? What request about prayer did our Lord's disciples once make to Him? What prayer did He teach them? How does the Church teach us the importance of the Lord's Prayer? What does the word 'Our' in the opening words teach us?]

NOTES FOR JUNIOR CLASSES.

Child at bedside. Hands clasped. Eyes closed. What is he doing? Praying.

I. WHAT IT IS TO PRAY.

A beggar at the door. Asks for bread. Why? In want. [*King. Condemned man's petition. For what? Mercy.*] Prayer is asking. [*Child and father. Talks to him on his knee.*] God—our King, yet our Father. Are we afraid of Him? Dread Him? Let us love Him. Prayer is *speaking to God*.

Telegraph, telephone, wonderful. [*Describe them.*] Prayer more wonderful. Even a child's prayer can reach the ear of the great God!

Repeat—'Yet still to His footstool in prayer I may go,
And ask for a share of His love;
And if I thus earnestly seek Him below,
I shall see Him and hear Him above.'

II. HOW OUR LORD TAUGHT US TO PRAY.

[*Copy in child's copy-book—he tries to copy it.*] Our Lord's example. Loved to speak to His Father.

Gave His disciples some words to use. 'Our Father.' Why 'our'? We think of others too. Our brothers in God's family.

When do we use 'Our Father'? At our bedsides. Where else? Church. Remember Whose prayer it is. Holy words. Use them seriously, reverently. *Mean* them.

SUNDAY SCHOOL LESSONS.

LESSON XLIV.

WHAT WE PRAY FOR. (I) GOD'S GLORY.

Q. What desirest thou of God in this prayer?

A. I desire my Lord God, our heavenly Father, Who is the giver of all goodness, to send His grace unto me, and to all people; that we may worship Him, serve Him, and obey Him, as we ought to do, &c.

TO BE READ.—Ps. civ.

TO BE LEARNT.—Ps. xxix. 2.

HYMN.—‘Thy kingdom come, O God.’

SKETCH OF THE LESSON.

Did you ever try to look at the sun? Could you, steadily? Why not? Too bright. Too dazzling. One word often used in the Bible for this beautiful brightness. (See 1 Cor. xv. 41.) *Glory*. The glory of the sun, &c., a figure of another glory—speaks to us of this glory. (Ps. xix. 1.) The ‘glory of God.’

Imagine a child saying ‘Our Father.’ Does he think only of his own wants? His little thoughts go up to the great God—he thinks of heaven—the throne—God’s glorious home. The Lord’s Prayer, a prayer, first of all, that God may be glorified.

Repeat—‘Give unto the Lord the Glory due unto His Name.’

I. GOD'S GLORY IN HEAVEN.

How bright and beautiful heaven must be! Beyond what we can imagine. How do we know? [Illustration: *Brilliantly lighted, decorated room. Dark night. Curtain drawn aside. Those outside get just a glimpse.*] So a glimpse of heaven given us here and there in the Bible Isaiah had one. (Isa. vi. 1–3.) St. John had another. Tells us all about it. Where? In his ‘Revelation.’

(Rev. xxi. 9-23.) The golden city—its dazzling glory—the blessed angels, &c. See what makes heaven so glorious.

1. Perfect Holiness there.

What colour is shadow? What makes shadow? Something stopping the light. No shadows, no darkness in heaven. No sin. (Rev. xxi. 27.) Nothing to stop God's light. No night there. (Rev. xxi. 25.) All love and brightness and goodness.

2. Perfect Obedience there.

Who are those bright beings round the throne? Angels. Are worshipping. (Rev. v. 11.) But see one wing his way here—another there. One down to a room where a child says her 'Our Father.' At whose bidding? (Ps. ciii. 21.) Do God's pleasure. What joy, happiness, glory in heaven! This in our mind as we say the Lord's Prayer.

Repeat—'Heaven and earth are full of Thy glory.'

God glorified then, not only in heaven. Think now of—

II. GOD'S GLORY ON EARTH.

Should we not like earth to be something like heaven? Would be more like heaven if God's glory not kept out by sin. How black a shadow sin casts! Cannot we pray that God's light may shine more—His glory increased on earth? Yes. Just what we do in 'Our Father.' See how God's glory may be increased.

1. His Kingdom Established.

God has a grand kingdom on earth. What? The Church of Jesus Christ. A glorious Church. Much more glorious some day. (Eph. v. 27.) Where does its glory come from? [Illustration: *Moon's glory—where from? The sun shining on it.*] Church's glory from God. Church's work to bring God's light and glory—make it shine more and more in the world—teach men to glorify God. See how.

1. *His People's Worship.* Congregation at church—heads bowed—all kneeling quietly, or standing to sing. What are they doing? Worshipping. What is it to worship? Getting something from God? No. Rather,

giving God something—homage, adoration. (Ps. xcv. 6; cxli. 2.) In the Lord's Prayer we ask for grace to glorify God in this way—grace that we may *worship Him*.

2. *His People's Loyalty*. Are we good subjects of God? Then shall show it. [Illustration: *Queen Victoria's Jubilee. What rejoicings! All in her honour.*] What is the very first petition in 'Our Father'? 'Hallowed,' &c. God's name to be glorified. All that belongs to Him set apart as holy and kept so. Be loyal—not ashamed of God's service—love, reverence our King. Pray in the Lord's Prayer that we may '*serve Him* as we ought to do.'

3. *His People's Obedience*. A king has laws. What will good subjects do? See how the angels give God glory in heaven. (Ps. ciii. 20.) Do His will. Obey Him. What a happy thing if we were as obedient as the angels! So we pray that God's will may be done on earth as—? We pray that we may '*obey Him* as we ought to do.'

2. His Kingdom Extended.

An ancient Roman proud of his empire. Why? World wide. So are we English. God's kingdom a greater still.

1. Does it fill all the earth yet? (Isa. xi. 9.) Do we care much whether it does or not? How full of God's glory the earth, if His kingdom all over the world? This what we pray for when we say 'Thy Kingdom come.' We are really praying for Missions. [Illustration: *Dark corner. Light struck. Darkness flies.*] So God's light dispels darkness—God's glory increased in the world. (2 Cor. iv. 6.) How much room for God's light to shine in the dark places of our own land—for men to know more of God's truth—serve Him better!

2. But is God really King in our own hearts? Any corner kept from Him? 'Thy Kingdom come' a prayer for ourselves too.

3. A kingdom of glory indeed coming. When? (Rev. xi. 15.) At the great day. In the Lord's Prayer we pray that God would hasten His glorious Kingdom. (Rev. xxii. 20.)

Repeat—'Even so, come, Lord Jesus.'

[*Questions on the Lesson.*—For Whose glory do we pray in the Lord's Prayer? Where is God's special dwelling-place? To what Apostle did God give a glimpse of heaven? What beings surround God's throne? What lessons may the angels teach us? What do

you mean by 'hallowed'? What do we pray, in the Lord's Prayer, may be hallowed? What petition in the Lord's Prayer refers to the angels? What is God's Kingdom on earth? What does God expect of His subjects? What part of the Lord's Prayer is a prayer for missions? To what kingdom are we looking forward?]

NOTES FOR JUNIOR CLASSES.

Picture of our Lord, or a Saint. What painted round the head? Bright light. Glory. Really means the glory of their goodness.

I. GOD'S GLORY IN HEAVEN.

Sun how dazzling. Its dazzling glory a figure of glory still brighter. Ever thought of heaven? S. John has pictured it for us. [*Vision—golden streets—bright Throne—beautiful angels.*] Think of bright Archangels! No shadows—no night—no sin—all holiness and brightness. Why? It is God's special home.

Repeat—'Great is the glory of the Lord.'

II. GOD'S GLORY ON EARTH.

Any of God's glory on earth? Yes. We pray in 'Our Father' for more.

1. His Name to be hallowed.

[*Shadow. What makes it?*] Dark shadows on earth Sin makes them. Bad men. Care nothing for God's Name. How bright and happy a world if God's Name hallowed—if God loved and worshipped!

2. His Will to be done.

Angels. Going on errands. [*Some to our homes.*] Pleased to do God's will. How happy the world if God's will 'done on earth' like this! Pray for it in the Lord's Prayer.

3. His Kingdom to come.

[*British Empire—vast.*] Church vaster. Some day vaster still. Conquests to be made. How grand when all the world under King Jesus! Pray for it. 'Thy Kingdom come.' A glorious kingdom indeed at last. When?

Repeat—'O Christ do Thou my soul prepare

For that bright home of love;
That I may see Thee and adore,
With all Thy saints above'

SUNDAY SCHOOL LESSONS.

LESSON XLV.

WHAT WE PRAY FOR. (II) THE SUPPLY OF OUR NEEDS.

Q. What desirest thou of God in this prayer?

A. I desire And I pray unto God that He will send us all things that be needful both for our souls and bodies; and that He will be merciful unto us, and forgive us our sins; and that it will please Him to save and defend us from all dangers, ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say Amen, So be it.

TO BE READ.—St. Matt. vii. 7–12; St. John xvi. 22–33.

TO BE LEARNT.—St. Matt. vii. 7, 8.

HYMN.—‘O help us, Lord, each hour of need.’

SKETCH OF THE LESSON.

Suppose an infant forsaken by its mother, left all to itself—what would happen? Child would die. Could not help itself. Is dependent upon others. Grown up people not so helpless. Yet often forget that they too are dependent upon One for their very food and life. Upon whom? God.

Let us see how ‘Our Father’ teaches us this. In the Lord’s Prayer we first think of God’s glory—we praise Him. Then we think of our own wants. Ask Him to give us what is ‘needful both for our souls and bodies.’

I. THE NEEDS OF THE BODY.

The horse in the stable, cattle in the fields, cat on the hearth—must have food, &c., or will die. We have bodily life too. To be kept up in the same way. Our first bodily need is—

1. Sustenance.

Why does father work? To get money. What for? To buy food, provide a shelter, clothes, &c. Then child dependent on father for sustenance—for 'daily bread.' Do we tell father at every meal that we thank him? Yet we *do* thank our Heavenly Father at every meal. [*Grace after meat.*] How is this? Ah! We really depend on 'Our Father' in heaven for our very food. Who gives the rain and sunshine? (Ps. civ. 10-15.) Who makes the wheat, &c., grow? Who gives us the appetite to enjoy our food? Who gives us kind parents, friends, homes? So our first prayer for ourselves in 'Our Father' is 'Give us this day our ——.'

How simple this prayer! We ask not for luxuries—not to be rich and grand—just ask for 'daily bread,' what is sufficient, what is needful. (Prov. xxx. 8.) Do we care whether others have 'daily bread'? Yes. We say 'Give *us*,' not 'Give *me*.'

2. Preservation.

A man going a long voyage. Stormy weather. Perhaps special prayers said for him. Thought of specially during the Litany. ('All that travel, &c.') Why? In danger. We pray that he may be preserved.

Many dangers around us all. We think of this as we say 'Our Father.' We ask Him to 'save and defend us from all dangers.' Remember in Whose Hands we are.

Repeat—'The eyes of all wait upon Thee, O Lord.'

II. THE NEEDS OF THE SOUL.

Suppose accident happened—our limbs broken or hurt. These injuries are done to the body. But all our thoughts not given to the body. What else has its needs and injuries? The soul. Now see what we want for our souls.

1. Forgiveness.

When do people need forgiveness? When they have offended—done wrong. Have we ever done wrong—offended God? (Rom. iii. 23; James iii. 2.) Then our prayer must be that 'He will be merciful unto us and forgive us our sins.'

See what the Lord's Prayer calls sins. 'Trespases.' What is a trespasser? [Illustration: *Trespasers will be*

prosecuted.] One who leaves the right path and strays into forbidden ground. Another word sometimes used in the Bible—*transgressor*—(Prov. xiii. 15)—one who steps across the boundary.

See again another word used for trespasses. (St. Matt. vi. 12.) Debts. We owe perfect obedience to God. Do we come short of this? Then we are in God's debt. Can we pay Him? Can we undo our bad deeds? No. Must ask God to forgive us—wipe out our debt. Will He? Yes, if we are truly penitent. For His dear Son's sake. But see another condition. (St. Matt. vi. 15.)

Repeat—'Be merciful unto me, O God; be merciful unto me.'

2. Sustenance.

Soul has life as well as body. Then what will it need? Food. Our 'daily bread' means not only bread for the body but bread for the soul. See what bread God has provided for our souls. (St. John vi. 32-35.)

Repeat—'Jesus said unto them, I am the Bread of Life.'

Our Lord the soul's food. How can this be? How can we feed on Him? (1) In His word. Our souls made strong through his Holy Truth. (2) In Holy Communion. Is there to us the Bread of Life. (1 Cor. x. 16.)

3. Preservation.

Body has its dangers, so has the soul—'ghostly,' i.e., spiritual dangers. Soul often wounded. What is that which hurts it—which needs forgiveness? Sin. So in the Lord's Prayer we pray to be delivered 'from sin and wickedness.' A great Enemy of the soul always on the watch for us—enticing us into evil. Who? Satan. (1 Pet. v. 8.) We pray to be delivered from him—the 'Evil One'—our 'ghostly enemy.'

Suppose bad man trying to lead us into bad ways—enticing us to sin, what is he doing? Tempting us. God allows us to be tempted. But need we fall? (1 Cor. x. 13.) He will help us if we lean on Him. What do we say in the Lord's Prayer about 'temptation.' We ask God not to lead us into temptation. What do we mean? We ask Him to spare us trials which are too hard for us. We ask that when we are in temptation God would deliver us from Satan's snares. Soul's enemy sharp and watchful—wants

to ruin us, bring us to the great evil—'everlasting death.' Then we must be watchful too.

Repeat—'Watch and pray that ye enter not into temptation.'

[*Questions on the Lesson.*—What is the first petition in the Lord's Prayer for our own wants? What do you mean by 'daily bread'? What else needs sustenance besides our body? Who is the food of the soul? How does He give Himself to us? What is meant by 'trespasses'? What word does St. Matthew use for trespasses? What will happen to us if we do not forgive others? What is temptation? What has God promised His people in temptation? Who is our ghostly enemy? What must we do if we would conquer Satan?]

NOTES FOR JUNIOR CLASSES.

Little birds in a nest. Who feeds them? Think of parent bird bringing them food. Would die if left to themselves.

So child depends on parents. [*Child left an orphan. How sad!*] We have a Father. Not orphans. Depend upon Him. In 'Our Father' we ask Him for what our bodies need and what our souls need.

I. WHAT OUR BODIES NEED.

1. Food.

Father works. What for? To get us 'daily bread.' But 'Our Father' in heaven really gives it. [*Grace at meals.*] Who makes sun shine, rain come, wheat grow?

2. Protection.

[*Dark night—danger—how child clings to father!*] So we cling to God. Ask Him to keep our bodies from harm.

II. WHAT OUR SOULS NEED.

1. Forgiveness.

We pray—'Forgive us our —.' [*Garment soiled. We must have it washed.*] Sins stain our souls. Must ask Father to forgive them.

2. Food.

If no food, life soon goes. Souls to be fed. Jesus our Food in His Word and Sacraments.

3. Help.

A great enemy of the soul. Who? Satan. Tempts us.
Repeat—'But ye must not hear him,
 Though 'tis hard for you
 To resist the evil,
 And the good to do.'

SUNDAY SCHOOL LESSONS.

LESSON XLVI.

THE TWO GREAT SACRAMENTS.

Q. How many Sacraments hath Christ ordained in His Church?

A. Two only, as generally necessary to Salvation. that is to say, Baptism and the Supper of the Lord.

Q. What meanest thou by this word Sacrament?

A. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

TO BE READ.—1 Cor. x. 1-4; Heb. x. 1-25.

TO BE LEARNT.—2 Cor. iv. 18.

HYMN.—‘*We love the place, O God.*’

NOTE.

‘*Generally necessary.*’ Generally means *universally*—(See 2 Sam. xvii. 11)—not necessary only under particular circumstances.

SKETCH OF THE LESSON.

A man helpless on the roadside—too weak to go on—perhaps paralysed. What must he have? Assistance, or will lie there and die.

Our souls, as we have seen (Lesson xlii.), need similar help. What is the soul’s help which God gives us called? Grace. (Eph. iv. 7.) How do we get it? One way about which we have been speaking lately. We pray for it. (St. Luke xi. 13.) Prayer then a ‘way’ or a ‘means’ of getting God’s grace. Is prayer the only ‘means of grace’? No. The latter part of Catechism about certain other great ‘means of grace.’ [Illustration: *A great reservoir—a gasometer—huge pipes laid down along the streets—why? Those pipes the means of bringing the gas or water to us for our use.*] So God has ordained certain ‘means’—channels of His grace for us. The two great channels—the two Sacraments.

Many centuries ago when soldier took an oath of faithfulness to his general, this oath called '*Sacramentum*.' This will remind us of what our Sacraments are. We are soldiers. Whose? Our Sacraments signs, pledges of our service.

Do you remember our Lord healing the man born blind? (St. John ix. 6, 7.) What did He do first to the man's eyes? Anointed them. When He blessed little children what did people *see* Him do? Put His hands on them. (St. Mark x. 16.) Always did some outward thing when He gave a blessing. (*Breathed* on disciples when He commissioned them. St. John xx. 22.) The Church like her Lord—makes use of outward things which have deep meaning or great blessings behind them. [Illustration: *Windsor Castle—flag flying—people see it—know what it means—it is a SIGN of something—what? The Queen is there.*] A sign then an outward thing showing us that there is something beyond. The Church has certain ordinances where she uses outward things which are signs of God's blessing. [Illustration: *Bishop laying on hands at Confirmation.*] But the two great Sacraments stand by themselves—'ordained by Christ Himself'—each having its outward sign and its inward grace or gift.

I. WHAT ARE THE TWO SACRAMENTS OF THE GOSPEL?

Enter a church. A great marble or stone basin not far from the door. What is it? The Font. Away yonder at the east end—standing out prominently at the other end of the chancel—what? The Altar or Holy Table.

What have you seen happening at the Font? Children and others brought there perhaps every Sunday. What for? To be baptized. Then what may the Font remind you of when you see it? Holy Baptism.

What happens at the other end of the church—at the Altar? The most important of all the Church Services takes place there. When we are confirmed we are admitted to our full share in it. What? Holy Communion. These, then, the two great Sacraments. Holy Baptism and Holy Communion, or the Lord's Supper.

Did our Lord 'ordain' Holy Baptism in His Church? Yes. People were baptized before this. (St. Mark i. 4.) But He took Baptism and made it what it was not before. (St. Mark i. 8.) Commissioned His disciples to baptize.

Repeat.—‘Go ye therefore and teach all nations, baptizing them in the Name, &c.’

When did our Lord ‘ordain’ the other great Sacrament? (1 Cor. xi. 23–26.) The same night in which He was betrayed. The Upper Room—the solemn words—the Holy Bread and Wine. How solemn the scene!

Repeat.—‘This do in remembrance of Me.’

If these are Sacraments then each has two parts—what parts? (1) The sign, the outward part; (2) The gift, the grace, the inward part. [See Third Answer.] An *outward* part in Holy Baptism—words which we hear—an act which we see. (What?) Water poured on the child. The *inward* part—a real, blessed gift though we cannot see it. (Acts ii. 38.) An *outward* part in Holy Communion—a visible part—what? Bread and wine. How wonderful the mysterious gift—the inward part!

II. WHAT THE CATECHISM SAYS ABOUT THEM.

1. They are Necessary for all.

‘Generally necessary,’ *i.e.* necessary for everybody where they can be had. Is Holy Baptism necessary for all? Yes. (St. John iii. 5.) Could not St. Paul do without it when Christ Himself had appeared to him? No. (See Acts ix. 18.) Baptized like the rest. Is Holy Communion necessary for all? (See St. John vi. 53.) How can we be good Christians if we disobey our Lord?

2. They are Means of grace.

Not mere empty forms—not mere symbols. Great realities underneath them. The inward grace wonderfully linked to the outward sign. Can we understand how? No. Our Lord has joined them. And so in ancient times the Sacraments called *Mysteries*.

But see after all what the great grace of the Sacraments is. In one man we lost everything. He brought into the world sin and death. (Rom. v. 12.) Who? But another Man who has entered into the world to restore us. Who? (1 Cor. xv. 22–45.) We must then come into union with the Saving One. In Holy Baptism—I am made a ‘member of Christ’—In Holy Communion, He unites me mysteriously with Himself.

3. They are Pledges of this grace.

Should we doubt whether the grace is really given?

No. Must feel sure of it. This what the visible part of the Sacrament for. A pledge. Makes us feel sure that we have this grace.

[*Questions on the Lesson.*—What is a 'means' of grace? Mention some 'means of grace.' What do you mean by a 'sign'? What outward sign did Jesus use when He blessed little children? What two parts has each Sacrament? What in church may remind us of Holy Baptism? What in the chancel reminds us of Holy Communion? When did our Lord institute Holy Baptism as a Christian Sacrament? When did He institute Holy Communion? For whom are these two Sacraments necessary? Then what does 'generally' here mean? What is the real blessing of the two Sacraments? Why has Christ been called the Second Adam?]

NOTES FOR JUNIOR CLASSES.

A church. What is that marble or stone basin? Font. At other end—what? Altar. Most important things in Church. (Often beautiful flowers on them.) What happens at Font and Altar?

I. THE TWO GREAT SACRAMENTS.

A sign. Something we can see. Has a meaning. [*Flag, Bells, &c.*] Our Lord used signs. [*Hands on children.*]

Each Sacrament has a sign. **BAPTISM.** What can we see? hear? Water poured. Certain words. **HOLY COMMUNION.** What can we see? Bread and wine.

But sign must be sign of *something*. Each Sacrament has another part. A mysterious, inward part. A great gift and blessing.

II. WHAT WE MUST REMEMBER ABOUT THEM.

1. They are Means of grace.

[*Gas pipes—bring gas—where from?*] So Holy Sacraments the channels. God's grace through them. Blessing for little infant—put into Christ's arms. Blessing for communicant—Our Lord comes to him.

2. They are Necessary for all.

Cannot we do very well without them? God says, 'No.' [*Which is the way to enter into a building? Through the door.*] God has given us helps to Heaven. Surely His way the best way.

Repeat—'We love the Sacred Font,' &c.
'We love Thine Altar, Lord,' &c.

SUNDAY SCHOOL LESSONS.

LESSON XLVII.

THE GATE OF THE CHURCH.

Q. How many parts are there in a Sacrament?

A. Two; the outward visible sign, and the inward spiritual grace.

Q. What is the outward visible sign or form in Baptism?

A. Water; wherein the person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the inward and spiritual grace in Baptism?

A. A death unto sin and a new birth unto righteousness; for being by nature born in sin and children of wrath, we are hereby made the children of grace.

TO BE READ.—Acts viii. 26–40.

TO BE LEARNT.—St. Mark xvi. 15, 16.

HYMN.—‘*Within the Church’s sacred fold.*’

SKETCH OF THE LESSON.

Look again at the Church Font. Usually not far from the door. A good reason for this. What can it be? The child taken there the first time it is brought to church. Pauses at the threshold. Which way were the sheep to go into the sheep-fold? (*See St. John x. 9.*) Through the door. Holy Baptism the gate of the Church.

I. THE OUTWARD PRIVILEGES OF THE BAPTIZED.

Ever seen a child baptized? What are necessary? With what ‘matter’ must it be baptized? Water. What words? ‘In the Name,’ &c. Who told us all this? Our Lord Himself. (St. Matt. xxviii. 19; St. John iii. 5.) He told us how to open the gate of the Church.

1. This the first privilege. Entrance into the Society of our Lord. Is there any other way? We hear of none. Three thousand once went through this gate in one day. When? (Acts ii. 41.) How did the Ethiopian enter the

Church? (Acts viii. 38.) The jailer at Philippi? (Acts xvi. 33.) St. Paul himself? (Acts ix. 18.) This is God's way. We know of no other.

Repeat—‘Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.’

2. Then when a member of Christ's Society, its privileges are mine. [Illustration: *A Friendly or Benefit Society. If I am to have its advantages I must first become a member.*] I go through the gate—then Church's shelter mine—it is my home. She teaches, guides me. Admits me to Confirmation. Leads me to Holy Communion. Puts me on the right way—gives access to her great means of grace. Cannot expect her privileges if I do not belong to her. [Christian Burial reserved for the Baptized.]

II. THE INWARD BLESSINGS OF THE BAPTIZED.

1. A baby born at home—another member of the great family of Adam. But Bible speaks of another birth—a ‘new birth.’ Our Lord says we must be born a second time. (St. John iii. 3.) Into what family this time? Into Jesus Christ's. But why need we be born afresh? Ah! We were of Adam's race—at enmity with God—‘children of wrath.’ This must somehow be changed—we must become ‘children of grace,’ God's dear sons. Adam brought *evil* into the world—how happy a thing if a Second Adam could bring *good* to counteract, to remedy this! *This just what Jesus Christ did!* Can we not be put into the Second Adam's family? Yes. Holy Baptism the appointed way—the ‘new birth’—the Font, a Font of ‘regeneration,’ i.e. the Font of another birth.

Repeat—‘According to His mercy He saved us by the washing of regeneration.’

2. The story of the Flood. How was Noah saved? What bore up the ark? Water. A figure of what Holy Baptism does for us. (1 Pet. iii. 21. *See also Prayer in Baptismal Office.*) Think of Israel escaping from Egypt—when did they feel quite safe from the Egyptians? When through the Red Sea. This a figure too of Holy Baptism. (1 Cor. x. 1, 2, and *Baptismal Office.*) One thought then connected with Holy Baptism—*Salvation*. Baptized. Put into a ‘state of salvation.’ Set on the road to heaven.

3. When a child is born, its parents and nurses careful of it; it is fed, clothed, kept from cold, &c. Why? To keep it alive. So at our 'new birth.' Soul has to live. Made a sharer in Christ's Life. Shares in the benefits of Christ's death. (Rom. vi. 2, 3.) Shares too in Resurrection Life of Jesus. 'Alive unto God.' (Rom. vi. 11.) [Illustration: *Gardener grafts a little twig into a strong tree—binds it round—the sap, the life of the tree will flow into it.*] So we grafted into the body of Christ. Our soul's life from Him.

III. THE DUTIES OF THE BAPTIZED.

1. If we had been homeless—taken from poverty or starvation—adopted into a rich family—given a home—should we not be thankful? Surely should not forget this kindness—despise our home—treat our benefactor badly! Nor should the baptized Christian. Has a home—a Father's love—many privileges in the Church of God. Let him remember his privileges—thank God for His goodness to him. (1 Cor. xv. 10.)

2. Suppose child says, 'Oh, I have been baptized, I need not trouble myself further'—is this what God would like—what the Bible teaches him? No. [Illustration: *A child set with his face homewards—what has child to do? Set off for home.*] Can we remember when God gave us His grace in Holy Baptism? Perhaps not. We were infants. But God's grace there—we must use it, respond to it. [Illustration: *Farmer must plough, sow, &c. God sends the sunshine and rain and makes corn grow.*] God gives us His grace—we must answer to it.

3. A lamp flickering—flickering—seems going out. What is the matter? Wants oil. Wants trimming. So the light lit in our souls by the Holy Ghost to be kept alive. How if we neglect it—seek for no oil (St. Matt. xxv. 3-8)—grieve the Holy Spirit of God? (Eph. iv. 30.) He may leave us. How dark then our souls!

A new life to be lived—We are linked on to the 'New Man.' Must be 'dead to sin'—have nothing to do with it—remember we have a new power given to us—a power not of this world.

Repeat—'Walk in newness of life.'

[*Questions on the Lesson.*—Why is the Font usually near the church door? What do you mean by Holy Baptism being the gate of the Church? What are necessary in Holy Baptism? What did our Lord say to Nicodemus about Holy Baptism? What is the meaning of Regeneration? Why is the Font called the Font or Laver of Regeneration? Into Whose Family are we born at our 'new birth'? Mention some types of Holy Baptism in the Old Testament. Who takes up His abode with us at our Baptism? Whose Life do we share? What will grieve the Holy Spirit of God? If God has given us grace in Holy Baptism then what is our duty?]

NOTES FOR JUNIOR CLASSES.

A gate—what for? [*Gate of a park. Door of a church.*]
For people to go through. An entrance.

I. THE ENTRANCE INTO THE CHURCH.

Font near the door. Why? Child taken there the first time it is brought to church. What for?

A society or club. Do we want its benefits? Then what must we do? Join it. Our name enrolled. Baptism the way to enter Christ's society. Our name put down in His Book! How if child neglected—left outside. God angry at any rate with those whose fault it is.

II. THE PRIVILEGES OF THE CHURCH.

[*Club or benefit society. Man ill. Has sick allowance. Why? He is a member.*] So Church has privileges.

1. Church our mother—gives us a home—takes us by the hand—teaches us. Brings us to Confirmation. Stands by us all our lives—even at our grave-sides.

2. Baby born at home. Joy. Another member of the family. Joy in heaven—angels looking down at Holy Baptism. Child born into Christ's family. What a blessing! Its soul washed.

Repeat—'Arise and be baptized and wash away thy sins.'

A new sort of life given—Christ's life. Holy Spirit has come to dwell in it. What a great Gift! Then child must remember this—must live like a child of God—or Father will disown it at last.

Repeat—'Father, Son, and Spirit,
Give me grace, that I
Still may live a Christian,
And a Christian die.'

SUNDAY SCHOOL LESSONS.

LESSON XLVIII.

AN INFANT'S BAPTISM.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Q. Why then are infants baptized when by reason of their tender age they cannot perform them?

A. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

TO BE READ.—St. Mark x. 13–16; Acts ii. 37–41.

TO BE LEARNT.—Acts ii. 39.

HYMN.—‘*I think when I read that sweet story of old.*’

(Ch. H. Bk. 172.)

SKETCH OF THE LESSON.

A Baptism at the Font. Look round—there is no baby. Who then is being baptized? A man, perhaps, or a woman. But before he is baptized certain questions asked him. God does not force His grace upon him. Is he willing and anxious to receive God's blessing in Holy Baptism? Then must come prepared. How?

Two things required. [*See Answer in Catechism.*] (1) He must *repent*. (Acts ii. 38.) [*Illustration: Vessel must be emptied of dirty before it can be filled with clean water.*] Must be really sorry for his sins, turn over a new leaf. (2) He must *believe*. (Acts viii. 36, 37.) Believe in God, in Whose Name he is to be baptized, and in His promises made to him in Holy Baptism.

But how can an infant be thus prepared for Holy Baptism? Can he repent? He has never done anything at all. Can he believe? He does not understand anything. What then is to be done? Some standing there

whose voices stand for his. Who? His 'godfathers and godmothers.' They answer in his name. By-and-by, when he is old enough to know right from wrong, he is to forsake the wrong. By-and-by he will learn about God and what happened at the Font. Then will try to love God and be His good child.

But can it be right to baptize little children in this way? Let us see.

I. LITTLE CHILDREN RECEIVED BY GOD IN ANCIENT TIMES.

Did God take notice of little children in ancient days? Did He not care only for grown men? Cared for tiny infants even in Abraham's time. See how the little children were taken into God's special family. By Circumcision. (Gen. xvii. 10.) An agreement or covenant between God and His people. Even the little boys had a share in it. Taken into God's own Family.

Did the infants know of it? No. But learned to understand their privileges when they got older. Think little Christian children to be worse off than little Jewish children? Not likely.

II. LITTLE CHILDREN RECEIVED BY OUR LORD.

A beautiful picture. Our Lord seated in the centre. Mothers around him. Disciples seem vexed at His being troubled—try to keep the women away. Would Jesus let them send them away? No. They had brought those with them He loved dearly. Who? Little children. See them clinging to Him—one perhaps on His knee. How they looked up into His kind Face! See Him blessing them. (St. Mark x. 13-16.)

Repeat—'He put His Hands upon them and blessed them.'

How beautiful a scene! What did He say to those who tried to prevent the children from coming? 'Suffer little children, &c.' Children not to wait till they were like grown men before they became His. Rather, men were to *become like little children*. (St. Matt. xviii. 3.) [Illustration: *The young, green leaf, how fresh and beautiful!—How soiled by-and-by with smoke!—or getting withered.*] Our Lord loved (and still loves) the innocent children—the fresh young life. 'Of such is the kingdom of heaven.'

III. LITTLE CHILDREN RECEIVED BY THE CHURCH.

Our Lord gone now to His Kingdom in Heaven. But His work still going on. His Church at work in the world.

1. Think of the first messengers going forth—obeying His command. (St. Matt. xxviii. 19.) To make disciples of all nations—baptizing them, &c. Did He say '*except the children?*' No. So, children baptized—put into our Lord's arms—just as He would Himself have taken them.

Whole families were baptized sometimes. Lydia's household. (Acts xvi. 15.) The Philippian jailer's house. (Acts xvi. 33.) The household of Stephanas. (1 Cor. i. 16.) Think the little ones were omitted? See what St. Peter said in his sermon once. (Acts ii. 39.)

Repeat—'The promise is to you and to your children.'

So in early Christian days the little ones were baptized. Wherever the Church was planted—east, west, north, south, infants were admitted into the Church of God. Surely we shall not be wrong in following our Lord and the whole ancient Church!

2. So the Church still brings little children to the Font. Rebukes those who would keep them from Our Lord's arms.

But is it not strange that we should bring infants to God before they can understand what is happening? No. Think again—into whose family were we born when we came into the world? Adam's. What sort of a nature did we then receive? A sinful nature. Could we understand this in our infancy? No. Was it through something *we* had done that we received this evil nature? Then as we received the disease in an unconscious state, so we receive God's remedy—birth into the Second Adam's family—while we are unconscious infants.

How we ought to thank God! Gave us His blessing—took us into His arms—not for our own merits, or for our parents' merits, but of His own free grace!

Remember the Cross marked upon your brow. [Illustration: *Sheep has red mark on its back. What for? Its owner's mark.*] The Cross your Lord's mark. 'Ye are not your own—bought with a price.' (1 Cor. vi. 19, 20.)

[*Questions on the Lesson.*—What is the first thing required of those who come to be baptized? What is the second? Who answer in the infant's name? How were Jewish children admitted into covenant with God? How did our Lord show His love for children? What did He say to those who would have kept them from Him? What instances are there in the New Testament of whole families being baptized? Who probably formed part of these families? What was the practice of the early Church? What inheritance did we receive from Adam? In what condition were we then? What remedy does God apply whilst we are in the same state of unconscious infancy? Of what should the cross on our brow remind us?]

NOTES FOR JUNIOR CLASSES.

A cottage. Look inside. Family. Father, mother, several others. One loved, petted, cared for dearly. Who? Baby. Everybody loves little children.

I. GOD CARING FOR LITTLE CHILDREN.

God had a special people once for His family. Who? Did He care only for the grown men? Little boys belonged to Him too. At eight days old made part of His family. Taught afterwards who was their God and that they ought to love Him.

II OUR LORD RECEIVING LITTLE CHILDREN.

1. Blessed them when He was on earth.

The scene when children brought to Him. The mothers. Disciples. The children. How kind and loving He was! Put His Hands on them. Blessed them. Told men they must try to be like them.

Repeat—‘Of such is the kingdom of heaven.’

2. Blesses them in His Church now.

Think Christian children less cared for by God than Jewish children? Surely not!

Think of whole families being baptized—little babies too! This often happened in early Church. Wherever Church planted, children baptized. So we put them into Christ's arms still.

Can they *repent*? *Believe*? Who answer for them?

[*Describe Baptism.*] Will be taught all when they are older. Taught how God has blessed them—put them on the way to heaven. [*Sheep marked with owner's mark.*] The Cross, our mark. Who is our Master?

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SUNDAY SCHOOL LESSONS.

LESSON XLIX.

OUR CONFIRMATION.

'Ye are to see that this child be brought to the Bishop to be confirmed by him.' (*Office for Holy Baptism.*)

TO BE READ.—Acts viii. 5–17.

TO BE LEARNT.—Heb. vi. 1, 2.

HYMN.—'Come, Holy Ghost, our souls inspire.'

NOTE.

In the Primitive Church, Confirmation, as the preliminary to Holy Communion, followed closely upon Baptism.

SKETCH OF THE LESSON.

Bright, wonderful beings round God's throne—His messengers—doing His bidding. Who are these? The angels. (Ps. ciii. 21.) Some think one of these angels told off to watch over each baptized child—his guardian angel. At any rate the baptized child not to be left to himself. Church is to care for him. Teach him. Take him by the hand. He has come through the Church's gate—now is led on—right up to the chancel step. What for? He is to be 'brought to the Bishop.' [*Baptismal Office.*] What for? 'To be confirmed by him.'

I. THE ORIGIN OF CONFIRMATION.

Is Confirmation an invention of our time? or of a century or two ago? No. (Doing without Confirmation is rather the invention of modern days!) Confirmation practised from the very first. Apostles seem to have confirmed from the very beginning. (Acts viii. 14–20; xix. 1–6.) Think it was a whim of their own? Not likely. No doubt their Lord had instructed them during the great forty days after His resurrection. (Acts i. 3.) Spoke to them 'of the things pertaining to the Kingdom of God,' i.e. the Church.

Suppose a house to be built—what to be done first?

Lay in foundations. When great stores laid down, are they disturbed? No. Built upon. Remain where they were put. House cannot stand long if foundation tampered with. So the 'doctrine of Christ' has foundations—principles. Six of these principles mentioned in Heb. vi. 1, 2. *Repentance* one; *Faith* another; *Baptism* another. Now see what the next is—'*The laying on of hands,*' i.e. Confirmation.

II. THE MEANING OF CONFIRMATION.

Imagine a Confirmation Service—Bishop there—candidates quietly and reverently in their places. How solemn the service!

1. But notice—the candidates stand—the Bishop asks them a question. [*Office for Confirmation.*] Observe—the candidates *confirm something*. What? The old Baptismal promises. Renew them. Make them for themselves. They know now all about right and wrong—know now about God and the Faith. Will they renounce sin? Believe the Faith? Keep God's Law? Their answer says 'Yes.'

2. But notice how candidate speaks of Confirmation. 'I am going to be confirmed.' Just what *Baptismal Office* says. The child to be 'brought to the Bishop to be confirmed.' What is it to confirm? To strengthen. To be confirmed then means, to be ——? This the most important side of Confirmation. Speaks of what God does for us. (Isa. xlv. 3.)

Repeat—'I will pour My Spirit upon thy seed, and My blessing upon thine offspring.'

When do people need strengthening? When they are weak. [*Illustration: Tall, weak stem of flower—rude wind may break it—gardener ties it to a stick. Wall shows signs of giving way—a buttress built to it.*] How soon we find out how sinful and weak we are! (Rom. vii. 21.) How hard it is to be good! How easy to sin! Cannot stand upright ourselves. Must have help. Confirmation a way in which God gives us help.

III. THE GIFT OF CONFIRMATION.

Turn again to Acts viii. 17. What was the Gift received by these baptized Christians in Samaria? See what was bestowed in the same manner by St. Paul upon the disciples at Ephesus. (Acts xix. 6.) The Gift of the Holy Ghost.

Could others tell that some extraordinary gift had been given them? Yes. They sometimes 'spake with tongues,' prophesied or had other wonderful power given them. (Acts viii. 18.) Signs that they had received the Spirit. Are signs like these given now? These extraordinary gifts of the Holy Spirit withdrawn. No need, it would seem, now for them. But do we not need the ordinary gifts of the Holy Spirit? As much as ever. These by far the most important. Help us to live holy Christian lives.

But why was it necessary for the Apostles to go down to Samaria? Was not Philip there? The people were baptized—listened to the Gospel—were taught by Philip. What more could be wanted? They must be confirmed. But could not Philip confirm them? No, the Chief Pastors of the Church only confirm the baptized. There was some special gift and blessing which only the Apostles could bestow upon the converts.

Are there any of the Apostles with us now? Long since dead. But who in their places as Chief Pastors of the Church? The Bishops. Could not parish priests confirm? No. So at certain times the Bishops of the Church come to our parishes and hold Confirmations.

Some of us perhaps looking forward to it. A solemn, blessed time. Must be prepared for it. Prepared for God's great gift. Confirmation sometimes in ancient times called 'The Seal.' [Illustration: *A man sitting his seal to a deed. Marks it as his own act.*] The confirmed child claimed as God's. (Eph. i. 13, 14; iv. 30.) If we bring our hearts well prepared—the sevenfold gifts of the Spirit ours. (Prayer in *Confirmation Office*.) Then we may look for the fruits of the Spirit in our lives. (Gal. v. 22, 23.)

Baptism a gate. So is Confirmation a gate. To what? To the full privileges of the Church. To Holy Communion. The child now passes from chancel step onward to the Holy Table. Have we been confirmed? Should be regular communicants. Have we not yet been confirmed? Then look forward to our Confirmation. A time of blessing.

*Repeat—'Come, Holy Ghost, Creator Blest,
Vouchsafe within our souls to rest.'*

[*Questions on the Lesson.*—For what is the baptized child to be brought afterwards to the Bishop? What has he first to learn? Who

first administered Confirmation? Where do we first read of it in the New Testament? What promises are renewed at our Confirmation? What is the meaning of the word 'confirm'? By whom are we strengthened in Confirmation? What extraordinary gifts were at first given at Confirmation? Why are they no longer given? But do the ordinary gifts of the Holy Spirit remain? Then in what way should we prepare to receive them? Who only can administer Confirmation? To what does Confirmation admit the person?]

NOTES FOR JUNIOR CLASSES.

Church crowded. Boys and girls—parents—God-parents. Bishop there. Solemn service. Confirmation.

All of us to be (or are) confirmed. Some looking forward to it.

WHY SHOULD WE BE CONFIRMED?

Many reasons. Let us notice the great reasons.

1. Because it was understood at our Baptism.

Child unconscious at Baptism. Soon its mind awakes. Taught. Learns about God and right and wrong. God-parents told to bring it to Bishop. When? Certain things to learn. Head and heart prepared.

2. Because the Church has ordered it from the first.

No new whim. Apostles confirmed the baptized. [*Story of Philip and the converts at Samaria.*] Are Apostles now alive? No. Bishops our Chief Pastors. They confirm. Could not priests? or deacons? No.

Child led from Font to chancel step. Where is he next led? Confirmation the gate to Holy Communion. None admitted (usually) but the confirmed.

3. Because it is God's way of blessing us.

[*A beautiful, useful present. Should we despise it?*] A wonderful gift in Confirmation—the gift of the **HOLY GHOST**. What for? To confirm us—strengthen us. Remember—we come *to be confirmed*. We promise to renounce—believe—obey. (What?) Then in the laying on of Hands God anxious to give us His Blessing. Not our way, *His way*.

Repeat—'Come, Thou Blessed Spirit, come,
Make each heart Thy happy home.'

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SUNDAY SCHOOL LESSONS.

LESSON L.

THE CHRISTIAN SACRIFICE.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

TO BE READ.—1 Cor. x. 15-22.

TO BE LEARNT.—1 Cor. xi. 26.

HYMN.—'Once, only once, and once for all.'

SKETCH OF THE LESSON.

How many Sacraments are there? We have been speaking of one. Which? What is the other? Baptized child brought from Font up to Chancel step by-and-by. What for? Confirmation. (*Last Lesson.*) Now may go farther. What at the East end of the church? Our Lesson to-day of the other great Sacrament—the Holy Communion.

Go back many, many centuries—to the very first times—of Adam, Cain, Abel, Noah. See the smoke rising from this block of stone. Man standing by. His eyes perhaps following the smoke in its journey heavenward. A serious, reverent look upon his face. What is he doing? Offering a *Sacrifice*. (Gen. iv. 3, 4; viii. 20.) Often read of sacrifice in the Bible. Found in strange rites even among heathen now. How is this? [*Illustration: A beautiful thing shattered—some of its broken pieces found afterwards in odd places.*] So heathen sacrifices a broken fragment of God's truth. Sacrifice was His appointment.

I. THE JEWISH SACRIFICES.

A man we read of in the Bible who had beautiful robes—a mitre—embroidered coat and girdle—a costly breastplate with twelve precious stones. Who was this? (Exod. xxviii. 4.) Aaron. The High Priest. Of what religion? Many

laws given by God to His people. About their priests, Levites, tabernacle, &c. What would be the great duty of the priests? To offer——? Sacrifices. Let us see—

1. What they were.

Think of the Temple. Right in front, before the door of the Holy Place, a square altar. See the priest—the Levites—song men and song boys in their white garments—the congregation in the Temple courts bowing their heads and worshipping. What is this going on? A sacrifice. *The Burnt Offering* (offered every morning and evening, Ex. xxix. 38–42). The slain lamb—the sacred fire—the offering consumed. But notice particularly what is offered with the lamb—*Bread and wine*.

Other sacrifices offered—the *Sin Offering*, in which the sprinkling of the blood was the chief feature (Lev. xvi. 15)—the *Peace Offering*, in which the meal was an important point (Lev. vii. 15). Cannot stop to explain all about these sacrifices, but see—

2. What they meant.

A sinful man—has offended against God. What must he have from God before the breach is made up? Forgiveness. What could the shedding of a lamb's blood have to do with a man's pardon? How could the offering of a slain animal get for him forgiveness? Yet see Lev. xvii. 11. The blood *did* make atonement—wash the soul. Surely not in itself? No. (Heb. x. 4.) *It was God's way of making the man share in a real Sacrifice to come*. Each sacrifice pointed to something in the future. We shall see what.

Repeat—'A shadow of good things to come.'

II. THE CHRISTIAN SACRIFICE.

One Friday eighteen centuries ago—three o'clock in afternoon—lamb just offered in Temple—strangely dark for some time—suddenly, vail rent—priests astonished. What has happened? Ah! Outside the city—on yonder hill—the True Lamb of God had just died. (St. Mark xv. 37, 38.) This the True Sacrifice to which all the others pointed. This the Sacrifice to put away sin. (Heb. ix. 26.)

But what about *our* sins? Do we not want God's forgiveness? Will this great Sacrifice be offered again? See Heb. x. 12. Never. Then this Sacrifice somehow for us too. Yes. See, it is now being—

1. Pleaded in Heaven.

Before the throne in Heaven a High Priest stands—yet see what this High Priest is called in Rev. v. 6. ‘A Lamb.’ Who is this? Our Lord Himself. Our Priest pleading for us—pleading His Sacrifice before God the Father. Is there too as the slain Lamb. Victim as well as Priest. Presenting Himself to the Father as our Sacrifice.

Repeat—‘One offering, single and complete,
With lips and heart we say,
But what He never can repeat
He shews forth day by day.’

How long is this to last? (Heb. vii. 17.) He is a ‘Priest for ever.’ ‘Ever liveth to make intercession’ for us. (Heb. vii. 25.) Now see how this Sacrifice is—

2. Pleaded on Earth.

How solemn the Holy Communion! The Priest—the Bread and Wine presented—the Bread broken—the Sacred Elements consecrated—the solemn words, ‘*This is My Body,*’ &c.—the silent worshippers. How much meaning in all this! Who told the Church to do it? [*Question on Scene in Upper Room.*] (1 Cor. xi. 23–26.) Our Lord’s institution.

But why were the disciples to ‘Do this’? To ‘shew forth the Lord’s death.’ (1 Cor. xi. 26.) As a ‘remembrance’—a memorial. Was it to remind each other of what our Lord has done? Not merely to put ourselves in mind—to put God in mind. [A picture would have done merely to remind ourselves of the Death of Christ.] We shew forth on earth what our Priest is shewing forth in Heaven.

This, like the old Sacrifices, points to Calvary. *They* pointed forward—Holy Communion points backward to the One Sacrifice for sin.

No wonder that Holy Communion is the chief service of the Sunday—it is the one appointed by our Lord. ‘Our bounden duty.’ The greatest privilege of the Church.

Are we old enough? Been confirmed? Do not neglect it. Offer to God your praises and thanksgiving (hence called the Eucharist), your substance (offertory), yourselves. All this in union with the great offering which

He offers as our Sin Offering, Burnt Offering, Peace Offering.

[*Questions on the Lesson.*—Who ordained sacrifice? What were the earliest sacrifices we read of? Mention some kinds of sacrifices among the Jews. Why were these sacrifices offered? What animal was often slain in sacrifice? Of whom was it a type? To what Sacrifice did the Jewish sacrifices point? What Christian ordinance points back to our Lord's Sacrifice on Calvary? What is our Lord doing in heaven? How do we on earth shew forth the Lord's death? When did our Lord institute Holy Communion? Whom do we put in mind of what our Lord did for us?]

NOTES FOR JUNIOR CLASSES.

Great gulf. Man on each side. What to be done before they can be brought together? Bridge made somehow. Gulf between God and man. How can man be forgiven? God Himself made a way.

I. THE ANCIENT SACRIFICES.

[*Describe altar—smoke—victim—priest.*] Blood shed. What could this do? What good could a little lamb dying do a bad man? Yet God said, 'Do this.' It pointed to One Death that *would* gain pardon. God forgave for its sake.

II. THE SACRIFICE ON CALVARY.

Lamb being offered in Temple. That moment Jesus dying. The True Lamb. Because of this God forgives.
Repeat—'He died that we might be forgiven,' &c.

III. CHRIST'S SACRIFICE PLEADED IN HEAVEN.

But men keep on sinning! Does our Lord know? Care? Can we be forgiven now? Yes. He is pleading as our Priest before the Throne. Shewing forth what He has done for us. Will never die again.

Repeat—'A Priest for ever.'

IV. CHRIST'S SACRIFICE PLEADED ON EARTH.

[*Describe Holy Communion.*] How solemn! We pleading on earth what Christ pleads in heaven! This points *back* to Calvary as the Sacrifices pointed *forward*. We putting God in mind of what Jesus has done.

Repeat—'Ye do shew forth the Lord's death till He come.'

SUNDAY SCHOOL LESSONS.

LESSON LI.

THE CHRISTIAN FEAST.

Q. What is the outward part or sign of the Lord's Supper?

A. Bread and wine, which the Lord hath commanded to be received.

Q. What is the inward part, or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

TO BE READ.—St. John vi. 27-58.

TO BE LEARNT.—St. John vi. 54, 55.

HYMN.—' *My God, and is Thy Table spread.*'

NOTE.

For depriving the laity of the cup there are no reasons 'which had the smallest weight with the Church for the first twelve hundred years of her existence.' [*Sadler.*]

SKETCH OF THE LESSON.

Think again of the ancient Jewish sacrifices—the smoke of the Burnt Offering—the victim consumed on the altar. Look at the worshipper—what is he chiefly thinking of? He is doing something *before* God—offering something *to* God—his soul rises, like the smoke of the altar, up to God's throne.

But look again—often something else belonging to the sacrifice. (*See* Lev. vii. 15, 16; xxii. 29, 30; Dent. xii. 6, 7.) A meal. Part of what is offered to be eaten. Surely a meaning in this. [*Illustration: Eastern hospitality—a meal a sign of friendship. Meal too meant gladness and joy.*] Some such notions under the sacrificial meal. Teaches us something about our Holy Communion. We

have learnt something of one side of it. Now look at it from other side.

How many parts in a Sacrament? What part is that which we can see? Outward sign. But a sign is a sign of something.

I. THE OUTWARD SIGN.

What was that in Holy Baptism which we could see (and hear)? The water—the solemn words, ‘In the Name,’ &c. The outward sign. An outward sign in the other great Sacrament. Something we can see. What? Bread and wine. Remarkable how Bread and Wine are mentioned in connection with men’s offerings to God. Melchizedek brought ‘bread and wine.’ (Gen. xiv. 18.) Bread and wine always accompanied the burnt offering—bread broken over the head of the victim—wine poured between its horns.

Think now of the Upper Room. The night of the Betrayal. The Holy Communion solemnly instituted. How? (St. Mark xiv. 22–24.) The outward signs—the Bread and Wine.

Repeat—‘Come, eat of My bread, and drink of the wine which I have mingled.’ (Prov. ix. 5.)

II. THE INWARD GIFT.

What else is there in a Sacrament besides the outward sign? That which the sign is a sign of? The inward part. Suppose some one said—‘The outward part is not there—it has vanished.’ This is contrary to what we said a Sacrament really was. Cannot be a Sacrament without an outward sign! Suppose some one says there is no real inward part—that it is all sign—all symbol. The same difficulty. Not a Sacrament if no inward part.

1. The Mystery.

An inward part then in Holy Communion—what? The Body and Blood of Christ. Does this mean more than that we are to *think of* our Lord and His dying for us and love Him? Much more. The Sacrament is a Feast. Our thoughts now about what we *receive from* God. A blessed Gift for us. Bread and wine consecrated—now more to us than they were before. The faithful who receive the Bread and Wine receive God’s greatest Gift. What? Their Lord Himself. The Body and Blood of Christ ‘verily and indeed taken and received.’ (1 Cor. x. 16.)

Can we understand *how*? No. Need not try to explain. A holy mystery. Very wonderful and awful. We cannot tell how God joins the Outward part and the Inward part. But we believe our Lord's word—and thank Him for His Gift.

2. The Blessing.

Suppose dear friend is dying—makes a last request. How we should try to carry it out! Our Lord's last command—'Do this.' (St. Luke xxii. 19.) Not only a command to be obeyed—but a great Gift to be received. [Illustration: *Costly, valuable jewel offered to us—we despise it—take no notice of the offer. What does this show? We do not believe in its value—perhaps do not care for him who offers it.*] Think now of the great benefits of the 'Lord's Supper.'

1. Suppose one invited to King's table—what an honour! How if he had been a rebel! What would it show if King invited him and came and sat down with him? King has forgiven him. Holy Communion our King's Feast. Our Eucharist—our great Thanksgiving. Have we been rebels? Have we returned to our King? This seals our pardon. So we pray that in the Holy Communion we and 'the whole Church' may obtain 'remission of our sins' and the benefits of our Lord's Passion. Our bodies to be made clean 'by His Body'—our souls washed 'by His most precious Blood.' [Illustration: *A wound—a remedy at hand to heal it—what must we do? Apply the remedy.*] This Sacrament one means of applying what our Lord has done to our souls.

2. But again—if we receive our Lord—then He becomes part of us—we joined to Him. This the greatest blessing. We are 'one with Him'—He 'one with us.' What is it that comes to us through the First Adam? Death. (Rom. v. 12.) Here then the remedy—the Second Adam brings life. 'The Body . . . preserve thy body and soul unto everlasting life.' (St. John vi. 51-53.)

This the Christian's Food—His 'manna'—food from heaven. (Ps. cv. 40; St. John vi. 49, 50.)

Repeat—'I am the Living Bread which came down from heaven.'

3. What do we want in weakness? Something to strengthen us. [Illustration: *A starving man—grows weaker and weaker—needs food.*] When weary and tired

what do we need? Refreshment. This Holy Sacrament to strengthen and refresh our souls. Thank God for this 'Bread of Life.'

[*Questions on the Lesson.*—Were all the Jewish offerings consumed on the Altar? In what other way were offerings consumed? In what way were bread and wine connected with the Burnt Offering? Of what was this a foreshadowing? What is the outward sign in Holy Communion? What other part must there be to make it a true Sacrament? What is the inward part in the Holy Communion? When was it instituted? Can we understand *how* God gives us His great gift in this Sacrament? How do we, therefore, speak of this Sacrament? What great work does it apply to our souls? What do we owe to the First Adam? What blessed gift to our contact with the Second Adam?]

NOTES FOR JUNIOR CLASSES.

A King's banquet. We invited. What an honour!

I. THE CHRISTIAN FEAST.

Sacrifice—altar—smoke rising. But see—a *meal eaten*. Priest—offerer—consuming the offering.

Now come to church. At altar-rail a solemn rite. Holy feast. What brought to people? Sacred bread and wine. A great gift coming to them from God! [*A rich present—should we despise it? Should be thankful. Prize it.*]

II. THE CHRISTIAN'S FOOD.

Food—what for? Keep alive. Give strength. [*Grow weak and die if no food.*] Christian's Food in this Holy Sacrament.

1. The Sign.

A sign—what for? Has a meaning. [*Railway light—red—danger. White—all safe.*] Sign, something we can see. Sign in Holy Communion—bread and wine.

2. The Gift.

A wonderful, awful gift. Can we see the gift? No. Yet, bread and wine the sign of it. Gift of our Lord Himself. His Body and Blood. This what our Lord called the outward part. Cannot understand *how* God gives us His gift—but believe and thank Him.

Christ now with us—joined to us—we 'one with Him.' The gift of Life! What refreshment and strength! [*When do men need these?*]

Repeat—'Bread of Heaven, on Thee we feed,
For Thy Flesh is meat indeed.'

SUNDAY SCHOOL LESSONS.

LESSON LII.

THE PREPARED COMMUNICANT.

Q. What is required of them who come to the Lord's Supper?

A. To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men.

TO BE READ.—1 Cor. xi. 23–34.

TO BE LEARNT.—1 Cor. xi. 28; St. Matt. v. 23, 24.

HYMN.—‘*I am not worthy, Holy Lord.*’

SKETCH OF THE LESSON.

Suppose Queen sent us an invitation. How proud we should be! A great honour. Surely should not go untidy. No, should remember who it is who had invited us. Should prepare ourselves properly for her presence.

How if great King coming to our home—to be our guest. What preparations! House made tidy. Everything clean and nicely arranged. Best room in the house to be his.

I. UNWORTHILY RECEIVING THE HOLY COMMUNION.

A story in New Testament about a Feast a King made. (St. Matt. xxii. 1–14.) A wedding garment for all the guests. One man had not one. Did not prepare himself properly for the Feast. What happened? Not accepted as a guest. Cast out.

Last lesson about a great Feast. What? Holy Communion. How if we had not on a wedding garment? How if not properly prepared? Then not regarded as a real guest. Great benefits—great blessings in this Banquet of the Great King. But not ours if we come ‘unworthily’—not ours if we come unprepared.

Suppose we come not caring whether we receive God's

blessing or not—having no wish or desire to be God's true children, without thought or prayer—meaning to go on in our sinful ways. How terrible a state! Think of the Corinthians who came drunken! Whilst they were living wicked lives! Did they receive God's blessing? No. Made their case worse. Did not 'discern the Lord's Body.' (1 Cor. xi. 29.) Ate and drank their own condemnation. Provoked God's anger (ver. 30).

Holy Communion to give us strength and help! How insulting to God if we do not wish to be better! [Illustration: *What a mockery for a man to ask for armour, &c., if he does not mean to fight!*] So to come to Holy Communion not wishing or meaning or trying to be better is to receive this Sacrament 'unworthily.'

Repeat—'I will wash my hands in innocency, O Lord, and so will I go to thine Altar.' (Ps. xxvi. 6.)

II. WORTHILY RECEIVING THE HOLY COMMUNION.

If we must not come *unworthily*, how may we come? *Worthily*. But can we? Can we ever be so good as to be worthy of God's great Gift? Can we ever deserve God's condescension and love in coming to dwell with us? Never. Cannot be worthy in this sense. (St. Matt. viii. 8.)

Repeat—'I am not worthy that Thou shouldest come under my roof.'

Not really worthy to gather up the crumbs under God's table.

Do we feel so *unworthy*? Do we feel weak and sinful? Feel it so hard to break off our sins? Feel our love to be weak? Our service so poor? Then we are *just the guests God likes to see*. We are the guests He invites. 'Come, for all things are ready.' (St. Luke xiv. 17.)

Now see how we are to prepare ourselves. Three things God wants to see in us. What are they?

1. Repentance.

We come to be made better. Then are we really sorry for our sins? Do we really confess them? Empty our souls of them before God? Hate them? If we really hate them, there is one thing we shall try to do. What? Give them up. [Illustration: *Man going on the wrong way—*

must turn round—set his face the other way.] (Ezek. xxxiii. 11.) Commandments recited at the beginning of *Communion Office*. God's laws read. A cry for mercy after each one. God's law guards the gate—none should enter but those who bow their heads in penitence. Have we done hurt to any one? Then, if we are penitent, we shall try to make amends.

2. Faith.

A truly penitent man is in the dust—feels his sinfulness—can hardly look up. (Ps. xl. 12.) But he *must* look up. Father waiting, longing to raise him. God's mercy waiting for him. He must not doubt his Father's love. Must 'have a lively faith in God's mercy through Christ.' Must believe in God's love to him in that Sacrament. A Hand stretched out to him, must seize it. [Illustration: *A drowning man—a hand reached out to him. How thankful he is! Why? His need so great.*] So the penitent soul will be thankful for God's love and gift to him. Have 'a thankful remembrance' of what Christ did for him on the Cross.

3. Charity.

Our eye not only on ourselves and on God. Must be turned on others. How if hard, unforgiving? How if bearing some grudge against another? See what is to happen then. (St. Matt. v. 23, 24.) The way barred. 'First be reconciled to thy brother.' No pardon for us if we do not forgive. We are all 'one body,' one family. All are brethren. Must be 'in charity with all men.'

Do we repent? Do we believe? Have we charity? This to be our self-examination. (1 Cor. xi. 28.)

Repeat—'Let a man examine himself, and so let him eat of that bread and drink of that cup.'

Do not be afraid. Do not say, 'I am not good enough.' You never will be good enough to deserve God's blessing. God has not given His Holy Sacrament as a snare, but as a help to His children.

[*Questions on the Lesson.*—Why was one guest rejected at the Marriage Feast of which our Lord's Parable speaks? What is it to come to Holy Communion unworthily? What did St. Paul say of those wicked Corinthians who came to Holy Communion? What must we always do before coming? What is the first requisite for

Holy Communion? If we are sorry for some sin how shall we show our sorrow? If we have injured any what must we do? What else must the Communicant have besides penitence? What is faith? For what has the truly penitent to be thankful to God? What else is required besides repentance and faith? What do you mean by being in charity with all men?]

NOTES FOR JUNIOR CLASSES.

A palace. King. Banquet. What honour to be a guest! How if King noticed us—spoke to us!

If invited—how we should prepare—suitable clothes—all clean and tidy!

Holy Communion God's Banquet. We welcome. But only if properly prepared.

HOW MUST WE PREPARE OURSELVES?

What is it to be worthy of this or that? To deserve it. Can we ever be so good as to deserve God's great blessing in Holy Communion? Never. What hinders us? Our sins.

1. We must Repent.

How if we do not wish or try to be better? Do not care whether God loves us or not. Thoughtless, careless, prayerless. Then are unworthy. God will be angry if we come. Are we sorry? Try to be better? Long, wish, pray to be better? Turn over a new leaf? This what God loves to see.

2. We must have Faith.

Look up. God waiting to bless us. His hand stretched out to help us in this Sacrament. Believe Him. This is Faith.

3. We must have Charity.

Forgive us—as——? [*Lord's Prayer.*] Do we bear malice? Long to avenge ourselves? Feel we cannot forgive? Then not worthy guests—God will not have us.

God longs to help us. Let us prepare our souls. Be not afraid.

Repeat— 'Unworthy in our weakness,
On Thee our hope is stayed,
And blest by Thy forgiveness
We will not be afraid.'

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